



PER BV 2570 .A1 P64 v.10

The Missionary survey

THE MISSIONARY SURVEY

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Published monthly by the Presbyterian Committee of Publication, 6-8 North Sixth Street, Richmond, Virginia. Single subscriptions, \$1.00 a year; in clubs of five or more, 75 cents. Entered as second-class matter at Richmond, Virginia, under the Act of March 3, 1877.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 5, 1918.

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SURVEY WEEK RESULTS

JACK IS ONE THOUSAND SUBSCRIPTIONS NEARER HIS
GOAL OF FIFTY THOUSAND

AS A RESULT OF SURVEY WEEK

He says to himself, "I'LL GET THERE YET!"

The following churches attained to the Roll of Honor through the special canvass put on.

Is your church's name there?

No?

Well, it is not too late even now.

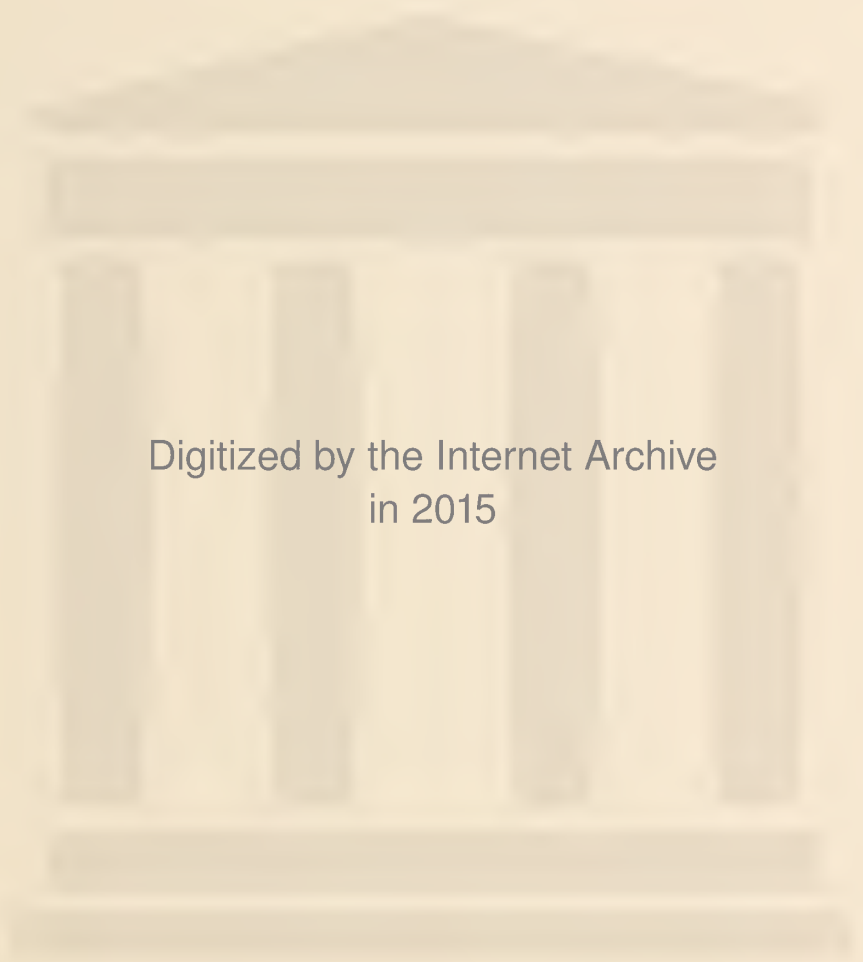
Jack will give you a warm welcome.

Send for the Honor Roll chart (no charge).

Let us have as many Honor Roll churches in the June Survey as in this number.

HONOR ROLL CHURCHES

Allendale, S. C.	Lake Village, Ark.
Belton, S. C.	Lake City, S. C.
Bennettsville, S. C.	Laurel Hill (Ida Mills), N. C.
Carrollton, Ga.	Lexington, Miss.
Carrollton, Miss.	Lowell (Covenant), N. C.
Cedartown, Ga.	McBee, S. C.
Charlotte Courthouse (Village Church), Va.	New Dublin, Va.
China Grove (Thyatira), N. C.	Olanta (Beulah), S. C.
Clarksville (First), Tenn.	Roanoke, Ala.
Crosbyton, Texas.	Saltville, Va.
Cynthiana, Ky.	Springfield, W. Va.
Clarkton, N. C.	Sumter (Concord), S. C.
Clemson College (Fort Hill), S. C.	Walterboro, S. C.
Dublin, Va.	Warsaw, N. C.
Duke, N. C.	Washington (Church of the Pilgrims), D. C.
Eastman, Ga.	Welch, W. Va.
Eatonton, Ga.	Wellford, S. C.
Edgefield, S. C.	Wharton, Texas.
Goldsboro, N. C.	Williamsville, Va.
Graham, Texas.	East Wilmington (Pearsall Memorial), N. C.
Greensboro (Buffalo), N. C.	Wilmington (Winter Park), N. C.
Hemingway (Indiantown Church), S. C.	Wilmington (St. Andrews), N. C.
Hendersonville, N. C.	Wilmore (Troy), Ky.
Hernando, Miss.	



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EDITORIAL

IMPRESSION THAT PROTESTANTS WORSHIP A CLOCK.

UNTIL the world war reduced the incoming tides of immigrants to the United States, the annual number was one million, while those returning were nearly one-half as many. Due, however, to the call of their fatherland in the dire extremity of the conflict, at least a million returned to their native countries. They went as missionaries from the United States—not commissioned and sent out at our expense, but inevitably to reflect the judgments formed by our attitude toward them and by our institutions as they impressed them. Several of our own foreign-speaking churches were depleted by this reflex movement, much to our loss, but we are thankful for the impact of the Gospel on their life and character through our Home Mission agencies.

It is the increasing custom now to speak of them as "New Americans," which will have a tendency to increase our respect for them and impress us with the obligation to give them Christian Americanization. The difficulty of assimilating them into our national life and giving them Protestant Christianity grows out of their tendency to segregate themselves in our congested cities as colonies. Statistics show that 72 per cent. settle in our cities. In New York the increase in population during the first decade of the twentieth century for Russians, Italians and Austro-Hungarians was greater in each case than in the native population. Still another difficulty grows out of the

difference between a type of religion which was gorgeously ritualistic and politico-national, re-enforced by magnificent Cathedrals, in contrast with the severe spiritual type of Protestantism, more especially when they are invited to shabby mission rooms on a back street. In one of our own missions those who had been accustomed to pictures on the walls as aids to their devotion saw in our Protestant Church only a clock, which some of the congregation watched occasionally, and it was ludicrous but somewhat natural that they went out and reported that Protestants worshipped a clock!

If we are to win to a better type we must recognize that the little "Missions" in our great cities must be supplemented by personal effort, and that there must be a more general enlistment of people with systematic attitude to assist in moulding sentiment in favor of more cordial relationships between racial groups, to interpret for them America's goals and to encourage them to alienate

themselves from their former national aims and practices that they be attracted to American ideals.—*From Annual Report of Assembly's Home Missions.*

THE TRY-SQUARE.

Most religions are meant to be a straight line, connecting two points—God and man. If a man can be right with God, if he can please and pacify Him, all will be well. But Christianity has three points—God and man and his brother, with two lines that make a straight angle. Each one of us is at the point of an angle, looking up to God and out to his brother. What God sends down the perpendicular line we must pass along the horizontal. If one hand goes up to God, the other must go out to our brother. If I am tempted I must look both ways, and consider my brother as well as my God. If I looked only to God I might spend more money on myself, and drink wine; for in themselves these things may not be sinful; but when I look at my brothers, some poor, some weak, some worldly, I hesitate. The law of liberty would let me as I look up, but not the law of love as I look out. Let us put this try-square on our lives and look both ways, doing that only which is both filial and fraternal.—*From Thoughts for Every-Day Use, by M. D. Babcock.*

"Home Missions begins with a man where it finds him, and then seeks the shortest road to lead him to Christ."

A BUSY MILLION DOLLARS.

When you are inclined to fancy that the liquor fight is now a thing of the past—just remind yourself that the liquor interests in their National Convention in Atlantic City last summer appropriated one million dollars for a five-year campaign to promote non-enforcement of and dissatisfaction with the prohibition law, writes an exchange.

That million is hard at work right now.

Shall His Soul Go Marching on?

"John Barleycorn's body lies a mouldering in the grave," says World Outlook, "but shall his soul go marching on?"

"The United States owes it to England and Scotland to come over and help win the fight against this racial poison!"

"Don't let your brewers use our country as a dumping ground," pleads Rev. T. Ukai, of Japan.

James Marion, of Sydney, Australia, says, "If the United States quits now in the fight to banish alcohol from the world, it is as if your soldiers had quit at St. Mihiel."

"We are willing and ready to keep up the fight in France, but we cannot help ourselves," says Jean LeTort.

This is the light in which other countries view our responsibility.

A rather big contract, but the Anti-Saloon League is pledging fifty million dollars for the fight.

No "Welcome" written on her door-mat.

China made a heroic struggle and rid herself of the opium habit and now it looks as if they would have to fight their battle all over again.

America has abolished her breweries, but the brewers are building in China.

China, where the struggle for existence against starvation is heart-breaking! Where famine reigns! Where

WORLD

little children by the millions die annually of mal-nutrition!

And the brewers would rob them of bread so that China might enjoy the blessings of beer!

THE MOHAMMEDAN SOLDIER.

Christianity and Islam are still contending for spiritual domination in Africa, but the war and French rule have made great changes.

The old Roman roads were rebuilt some years ago, irrigation is overcoming the desert; olive orchards are springing up in the Sahara; 7,000 miles of railroad have been built and there are plans for lines from the Mediterranean to the Gulf of Guinea.

Some of the results are that natives who never before hurried, run to catch a train or get out of the way of motors. Farmers who had only scratched the surface of the ground learned that Mohammedan spirits do not resent being disturbed by Christian plows.

Soldiers who were wounded and cared for in modern hospitals, coming in contact with women from America and Europe learned to overcome their horror at the unveiled faces of the nurses and to appreciate instead their kindness and attention.

These men, says the Missionary Review of the World, cannot return to the apathy and formalism of Islam.

COME, GO HUNTING.

Capture the West—through her girls and boys.

In Northern New Mexico there is a home mission field covering 2,000 square miles. The only Protestant church building in the entire territory is a heap of ruins broken in by a snow-storm and the only regularly maintained

NOTES

Sunday school meets in an abandoned store building. But, there are numerous comfortable school houses.

In another frontier town, in the Northwest, the public school was organized and actually carried on in the Protestant church which was erected when the community was new. Now the town has a high school and two fine grammar schools. The church is using for Sunday school purposes the same little building which was constructed when the town was founded.

In a certain town in the Southwest, says Jay Stovall, in the Church School, there is located a cheap wooden church building which was built when the town was new. Large sums of money have been invested in homes, stores, modern schools.

Everywhere one is impressed with the flimsy church architecture or lack of it, and with the fact that such buildings as do exist were erected with little or no thought of an educational program in mind.

Shall the church be outdistanced?

Food for Thought.

"We are pleased to report," a paper carries in its news notes, "that the storm that blew down the church did no real damage to the town."

The Crumbling of Caste.

India is in the midst of one of her greatest famines. Grain is twice as high as it was in 1900, but in spite of this people are not dying as they did then, writes the World Outlook.

A missionary gives two reasons for the lower death rate:

In the last twenty years the people have learned to work. Formerly one or two members of a family supported

the rest. Now all who are able to work earn something, and so during the years of plenty something has been saved up—not much, but enough to help a little.

Another reason why India is in a better condition now than in 1900 is that the caste system is breaking down. Now you will find men and women of many castes doing work which formerly was done by one caste alone. High caste Hindus are coming to see that manual labor is not a disgrace.

The A B C of Agriculture.

The best way to feed the hungry is to teach them agriculture.

Sam Higginbottom went back to India after having studied scientific agriculture.

Now he has increased the value of his poor 250 acre farm forty times.

He has taught princes to farm, and many others.

"Rice Christians," some call them, but he says he likes the term, it shows that Christianity has much to give.

And he hasn't even begun as yet on what he really wants to do.

TURKS WANT THE BIBLE.

Turks are buying the Christian Bible, according to a letter from Constantinople received by the American Bible Society.

Disturbed conditions during last year made Bible printing impossible at the Constantinople Bible House, a branch of the American Bible Society, but 24,296 volumes of the Holy Scriptures were circulated.

Mr. W. W. Peet, in Constantinople, writes: "We have before us what will prove, I think, to be an unprecedented demand for Scriptures for the coming year. There are indications that the demand for Scriptures will be large in all the languages used here. Probably Greek and Armenian will lead, though the demand for Scriptures in the Turkish language will doubtless exceed that of any previous year.

AN APPEAL TO THE MEDICAL WOMEN OF AMERICA.

DR. JOSEPHINE LAWNEY, who left the Pittsburgh Tuberculosis Hospital last fall to devote her life to medicine in China, has sent home the following message "to the Medical Women of America."

Two months in China, and yet, so much do I feel a part of this great empire with all its new tides and ancient problems that I have no desire to return to America.

How I wish I might make you *feel* it all! Some artist with the pen might make you see it, but I would that somehow the needs of the women and girls of China might grip you so that scores of you would turn your footsteps toward the East.

Some of you are interested in public health work. Perhaps you have already tried to "break into" some municipal department in America, and perhaps you have been told that if your political friends are of the right sort and you pass a certain set of examinations and get your name on the list of applicants you may hear from the department in the course of a few years. China offers you a virgin field. There is an opening at present for a woman physician with public health training, and the scope of the work would be greater than that covered by the combined departments of public health in New York, Philadelphia, Chicago and Boston.

China needs everything that America needs, only more so. Some of you who are students and are undecided as to your specialty and have a leaning toward surgery, will you not take up orthopedic surgery

and come out to China just as soon as you are ready? If you could see the little kiddies as I see them day after day, their little bodies horribly distorted with tuberculosis of the spine, you would not need any further appeal. The Chinese apparently have a relatively high resistance to staphylococcic and streptococcic infections, but a very low resistance to tuberculous infections. I have yet to learn of a single orthopedic surgeon in China, and yet the women's hospitals draw the largest number of children as patients. It would not be at all a wild conjecture to assure our pioneer in this field that she would have cases brought from all over a large province and even neighboring provinces.

The need of a general surgeon is no less great. The efficiency of many a woman's hospital is diminished because the doctor in charge has not had sufficient surgical experience before coming out to undertake single-handed the work of a general hospital. I hope the day is not far distant when two doctors at least may be sent to every mission hospital—one for surgery and one for general medical work.

The needs come tumbling over each other in mind! That heart of the hospital, the laboratory, has been sadly underdeveloped in mission work because of the lack of workers. Women trained in pathology and bacteriology and serology are needed so much that I do not know how to express the need. We must have specialists in these lines, else our medical work will continue to go around in circles. I can count on the fingers of one hand the hospitals

(Continued on page 307.)

WORK DONE FOR GOD CAN NEVER DIE.

Edward Payson Marvin.

Hol! Ye whospend your strength for naught,
And slight the blessing Christ hath bought,
Toilers for earth, and time and sense
Oh, what shall be your recompense?
Of all that's done beneath the sky
Little hath immortality;
What's done for earth fails by and by,
What's done for God can never die.

Scepters and crowns will mock our trust
Monarchs may crumble back to dust,
By moth, or rust, or thief or fire,
Treasures will flee and hopes expire;
Desire shall fail and strength decay,
The world itself shall pass away:
What's done for sense fails by and by,
What's done for God can never die.

When comes the King in royal might,
To crush the wrong and crown the right,
When all the saints in glory meet,
No more to die, no more to weep,
When thrones are set and crowns are given,
With all the rich rewards of heaven—
Oh, in that glorious by and by,
What's done for God can never die!

THE NATIONAL EMERGENCY IN GENERAL AND RELIGIOUS EDUCATION.

(Extract from Report by Survey Department Interchurch World Movement.)

HOW thoroughly are our public schools laying the foundations for citizenship? How effectively are our Church schools reaching the girls and boys of the nation, and developing Christian attitudes and conduct? These two questions summarize the present national emergency in general and religious education.

Startling facts as to the actual situation in our public schools are brought to our attention. One-fourth of the young men of our nation, when examined for service in the United States army, could not read a newspaper or write a letter home. One-third of this group were below normal physically. This is the condition which has arisen in a land of *equal opportunity*.

THE CRISIS IN RELIGIOUS EDUCATION.

A striking similarity will be found between the weaknesses of our public schools and the outstanding needs in the field of religious education. Perhaps the greatest of all handicaps under which we have been working up to the present time is our lack of accurate knowledge as to what conditions really exist. We do not know what is being done in our Church schools. In the past, any one who may have suggested that a scientific study of things as they *are* should be made before we attempt to plan for things as they *should be* has been met with ridicule and indifference. We are beginning to see that such a policy is a mistake. *We must know conditions before we can make them better.* This is a common-sense policy and will be endorsed by every clear-thinking citizen. Such thorough and scientific investigation of present conditions has been started by the Survey Departments of the Interchurch World Movement.

Expert statisticians report that the

A religious education should be the heritage of every child. Spiritual illiteracy is the greatest peril of organized society."

study of approximately 6,000 churches selected from various typical communities will give information representative of the entire group of

churches throughout our country.

The following statements indicate some of the information secured in this typical survey in a small city in Massachusetts:

Half of the students in church schools attend less than half the time

For every day absent from public school, students are absent three Sundays from church school.

Of 100 church school teachers:

- 8 did not finish the eighth grade in school,
- 16 completed only eight years in the public school,
- 31 had some training in high school or business school,
- 31 graduated from high school,
- 8 had some college training,
- 6 graduated from college,
- 52 per cent. of the teachers in church schools began teaching between 13 and 20 years of age.
- 43 per cent. of the teachers are engaged in clerical occupations; 21 per cent. are home-makers; 20 per cent. come from professional service; then follow the trades, manufactures and industries, domestic and personal service, and transportation.

Five startling facts are apparent from this survey:

1. Millions of girls and boys in America are absolutely unreached by any kind of religious education or training.
2. The time given to religious education is inadequate.
3. Teachers and officers in our church schools, voluntary workers, are untrained, immature and unsupervised.
4. The curriculum material is inadequate.
5. The financial support is extremely meager.

SOME STARTLING FACTS.

Revealed by Religious Education Survey of Interchurch Movement.

ANNUAL PER CAPITA EXPENDITURES FOR CERTAIN ITEMS IN THE CHURCHES OF A TYPICAL CITY.

Sunday schools, 46c.
Janitors, \$1.07.
Music, \$1.48.
Benevolences, \$4.00.
Current expenses, \$24.84.
More than twice as much for the janitor
as for the Sunday school.

PER CAPITA COSTS OF TEACHING VARI- OUS STUDIES IN A TYPICAL CITY.

Household arts, \$31.43.
Manual arts, \$29.22.
Science, \$14.10.
Mathematics, \$13.31.
Foreign language, \$12.49.
English, \$10.93.
Business, \$10.41.
History, civics, \$8.53.
Religious education, \$1.04.

To meet these problems there is needed:

1. A program of Sunday school extension that will give religious training to every child in the nation.
2. More time for religious education secured through week day and vacation Bible schools.
3. Close supervision and practical training for voluntary workers, and training schools for professional leaders.

4. Enriched courses of study.
5. A more generous financial support.

As in the public school situation, America must be aroused to this emergency before a remedy will be found. This is the immediate task before the Religious Education Department of the Interchurch World Movement,—to find out the facts of the situation and to let them be known.



Garden of "Narcisa," Cuba.

ADVENTURES IN THE LACE-MAKING INDUSTRY.

MRS. M. L. SWINEHART.

AFTER years of careful thought and study of the industrial situation (and some experience also) among the women and girls of Korea, the writer started out to investigate the lace-making of the women of Chefoo, China.

No money is given her from the Board in America for this work, so the expenses of her tour, and of her experiments must come entirely from personal funds and individual gifts.

The boats from Chemulpo, Korea, to Chefoo, China, sail periodically, every once in a while, and one of them had just put out from port quite unexpectedly, the morning she arrived in Seoul. However, like a true philosopher, she sat down and figured another way around to Chefoo. She had just so much money to spend upon that trip, and it engaged all of her powers of mind to keep within the limit. The price of the boat ticket from Chemulpo to Chefoo was Y17.95 (would have been if she could have caught the boat). The price of a second-class ticket from Seoul to Antung, Manchuria was Y11.0, her hotel bill was Y4.50, and the boat ticket from Antung to Chefoo was Y5.00. This was the route she decided upon. Friends with plenty of money advised her to go via Mukden and Dairen, but this would have cost at least Y25.00 more.

The railway journey from Seoul to Shingushu (twenty minutes from Antung) was without incident. This industrial worker put in the time trimming a hat, and making friends with her fellow-Japanese travelers, who were tremendously interested in her millinery activities.

The American consulate building in Antung hangs perilously near the edge of a high sandy bluff, just outside the city

limits. Any unexpectedly heavy rain fall might wash the entire structure, flag, consul and all down into the river. Though long before his office hours the consul cheerfully set about telephoning in a difficult Chinese vocabulary to the various steamship offices, and learned that a boat would leave within ninety-five minutes for Chefoo from a point two miles down the river.

"But no American ever travels by these boats," he remonstrated. "There must always be a pioneer in every good movement," said the determined missionary, "and I'm going this way, and going now." She turned to wave him a good-bye from the lower terrace. He was good to look upon, that chivalrous, self-respecting, well-dressed American man, standing there in the doorway under the folds of that red, white and blue flag. The State Department surely ought to plant willow trees in front of that consulate. That consul is too valuable a man to be washed away! The journey down stream was made in a Chinese sampan, and just as the steamer was pulling out for

Chefoo the American woman appeared upon deck. "Madam," said the captain, "if you will pay the first mate five yen, he will give you his room and bunk for the night." Would she! It was a sleepless night, but not a horrible one. The door could be locked and the porthole opened. The corridor was packed with the living cargo of coolies who had not even bunks. Oh God, they were human beings. The missionary prayed for them all the night through, and thanked their Creator, and hers that she had given her life that they might hear of Jesus Christ, and of the hope of heaven.

At twelve the next day the steamer pulled into the harbor of Chefoo.



Mrs. Swinehart with some of the Korean children.

Torchon lace and hair nets! Do you wear them? Do you know where Mrs. Swinehart recently investigated the making of them? Read her article, and put yourself in sympathy with her purpose.

On Saturday a trip was made to a small industrial school where lace-making is taught the Chinese girls. Twenty-two girls from eight to eighteen sat behind twenty-two lace-making boards, while skillful fingers threw the bobbins above and through and under the spidery threads, weaving the Torchon lace. The equipment is a board and a wooden spool upon which the pattern is traced, and into which the pins are thrust when a motif is completed, and the bobbins or tiny handles which are wound with the thread which makes the lace. It is an equipment which can easily be made by a Korean carpenter. An eight-year-old girl can make some of the simplest patterns, and the girls of this age, by working half time, are taking home at the end of the month the equivalent of about three yen. The working rooms are well lighted and well ventilated, and as the little fingers fly, the tongues do too, and it is really a play room for these children of the street. Half time these children are taught in a school attached to the industrial building, the Chinese classics, the Bible, and arithmetic. Oh, how I want a work like this for thousands of little Korean girls in heathen villages who are now standing idly about, with babies upon their backs, listening to the vile gossip of the women of the homes. Think how a girl's status would be raised in the estimation of the father if she could earn a part of her support and clothes. And think how many young women who are thrown away by worthless hus-

bands, we could save to a life of decency if we could put this work into their hands.

As American missionaries we can market this lace in the United States, and there is a hope that in time it might command a wholesale market.

The next day we made an inspection of the great McMullen lace schools and factories. Here hundreds of Chinese girls are taught lace making, and in the afternoon are instructed in books. At present, because of the scarcity of thread these girls are sorting and inspecting hair nets, which are made in the interior villages, and sent to Chefoo for finishing. Millions of nets are exported to America each year, from this province, and thousands of women, boys and girls are earning their rice by weaving them. Ah, who is helping the women and boys and girls of Korea to earn an honest living in this way?

Were all the idle time in our adopted country utilized as it is in China, we should hear less complaint from our Christians of the impossibility of living at present wages.

I have made a great effort to have a Chinese girl return with me to Korea, but they are all afraid of the Japanese, and refuse to go. It is now up to us to send one or two girls from our schools over here to

Chefoo to be taught this work,—and this will be my next move. The McMullen firm is most cordial in its offers to take our girls into these schools.

I am making inquiries about thread, materials, etc., and some day (D. V.) Korean lace may be known in America, just as Chefoo lace is known now.

"And let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us, yea the work of our hands establish thou it."—Ps. 90:17.

There is a deep soft, white blanket of snow upon the ground this morning in Chefoo, and the dirt and squalor of an Oriental city is hidden beneath its folds.



School boys clearing play ground at Kwangju.

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR

Box 330,

NASHVILLE, TENN.

MONTHLY TOPIC—GENERAL REVIEW.

(Introduction to Annual Report.)

The account of the situation and the year's work in our African Mission, is given in such fullness and detail in the historical report as to make any elaborate introductory statement unnecessary.

This year, as for several years past, this is our banner mission in the number of accessions. The number is smaller than for the past three years, however, partly because of the depletion of our working force, by sickness and other causes, and partly because the mission has adopted a policy of more rigid requirement in the matter of qualification for baptism, and partly because of a devastating epidemic of influenza, which prevented the holding of church services, and in which it is estimated that about 600,000 of the natives perished. Emphasis has been laid on work of an intensive rather than an extensive character. An encouraging number of our church members are devoting their lives to Christian work and every effort is being made, both to increase the number, and to elevate the standard of preparation for our native ministry and other workers.

There has continued to be serious friction with the Romish priests in our territory, of whom large numbers heavily subsidized by the government have been sent out, and whose aggressive hostility and refusal to observe any rules of comity with our workers have been most conspicuous. The absence of an American consul, since the retirement of Mr. McBride three years ago, has made it more difficult to deal with this situation. Our committee has

made persistent effort to secure the appointment of a consul, and has had the often repeated promise that one would be sent out as soon as a suitable man could be found. So far, however, no appointment has been made. An unsuccessful effort was made to secure a personal interview with the King of the Belgians during his visit to this country, experience having shown that no sympathetic hearing of our grievances could be had by the present Belgian minister at Washington. At the King's invitation through his secretary, however, a representation in writing was made to him directly, to which an answer has been received through Dr. Henri Anett, our official representative in Belgian, the tenor of which leads up to hope that the matter complained of will at least in some measure be corrected.

A special fund is being raised by the women of the church for building sanitary homes for all our African missionaries, the result of which we hope will be a great diminution in the losses we have been sustaining heretofore from premature health failures, making it necessary for the missionaries to return home, often before the end of their three years' term on the field.

In spite of hindrances and difficulties of many kinds, the work goes forward in such a way as to show that the abundant blessing of God is resting upon it.

Missionary work in Latin America is being unified and promoted in many ways through the Latin America agency of the Committee on Co-operation,

which is the Continuation Committee of the Panama Congress.

This committee, representing thirty Mission Boards, has been engaged for five years in making surveys of Latin American countries, on which are to be based the strengthening of the work of individual boards, more equitable and business-like distribution of forces and fields, the development of co-operative institutions and the publication of a Christian literature.

Some of the outstanding accomplishments of the committee during the past year are:

1. The complete denominational distribution of the territory of Mexico, so as to bring every part of the republic under the responsible care of some Protestant denomination.

2. The federation of all the Protestant schools in Brazil, looking to the organization of a Christian university representing all denominations.

3. The establishment of Union Evangelical Theological Schools in Mexico City and Porto Rico and the promotion of plans for establishing Union Theological Schools of high grade at Rio de Janeiro and one at Montevideo.

4. The beginning of a monthly review "La Nuevo Democracia," under the editorship of our Dr. Juan Orts, dedicated to the promotion of Protestant Christianity, and also of friendly relations between this country and all Latin American countries.

5. The publication, in Spanish of a number of religious books, including a commentary on the International Sunday School lessons.

6. In co-operation with the Inter-church Movement, surveys have been made and estimates placed in the budget of the Movement to provide for the needs of the great unoccupied fields that still await the coming of the missionary in Bolivia, Columbia, Venezuela, Southern Argentina and the interior of Brazil.

The committee has expressed the greatest appreciation of the work of Dr. Juan Orts, who has been allocated

by our committee to the Co-operation Committee for service in connection with its work of preparing and disseminating a Christian literature among our Latin American churches.

Two new union evangelical periodicals have been established on the field: "El Heraldo Cristiano" in Cuba, and "El Mundo Cristiano" in Mexico, the latter representing a combination of six denominational papers and evidencing the wisdom of the combination by its superior quality and attractiveness, and by its enlarged circulation which these have given it.

"It has become encouragingly apparent," says the report of the Co-operative Committee, "that the production and distribution of literature is the field of missionary effort where co-operation is most necessary and most easily effected. It is manifest that the resources of no single church are equal to the development of an adequate production and distribution of needed literature."

The changed attitude of Brazil towards this country, growing out of the ironic policy of our government toward Latin America in recent years still continues, lending emphasis to the importance of pushing our work in that field with greatly increased energy while this situation lasts. Unfortunately, this is just what we have not been doing.

Our North Brazil Mission has been strengthened by the addition of three men with their families, only one of whom, however, was a new recruit. The other two were transferred from the East Brazil Mission. To supply their places in East Brazil one new missionary family and one single woman have been sent out, leaving that mission still short by one family of the force it had two years ago.

The West Brazil Mission has lost one man by death, the veteran Dr. J. Rockwell Smith, and one by failure of health, and has received no reinforcement during the year. Before these

losses it was already four men short of what might be called a respectably adequate working force.

One of the most neglected mission fields in the world is that of Northern Brazil. Two-thirds of it is covered with virgin forests through which wander native tribes, numbering several millions, who have never heard the name of Christ and to reach whom, no effort has yet been made. In the other one-third of the territory, including several large coast cities, and many interior towns with populations of from one to five thousand, and with a total population of about two millions, there are twenty-nine foreign missionaries, representing our Church, the Southern Baptists and the South American Evangelical Union. There are about thirty Brazilian pastors, of whom eleven have been trained in our school at Garunhuns, and are working in connection with our mission.

The attitude of the general public towards Protestantism has changed remarkably in recent years.

One evidence of this is the readiness of newspapers to publish items concerning the work of the churches and missions. Several Rio and Sao Paulo papers publish without charge announcements of religious meetings. One of the leading dailies publishes an abstract of the International Sunday School lesson in its Sunday issue.

In the month of October the Cardinal Archbishop of Rio addressed a pastoral letter to his clergy instructing them to begin at once a course of lectures calling attention to the inroads of Protestantism and the consequent falling off in the revenues of the Church, from masses for the dead and from the decrease in the number of pilgrims attending miraculous shrines.

The door of opportunity in this great field is now wide open. The day of small things represented in the work of the past is not to be despised. But the call of the present is for great advance along the whole line; for a great, united, co-operative Protestant "offen-

sive," which shall not stop until the whole land has been delivered from the bondage of its mediaeval superstitions, and brought to a knowledge of the Gospel of the living Christ.

The co-operative plans between our committee and the Home Mission Board and the Woman's Board **Cuba.** of the Northern Assembly are now in full operation, with results that amply justify the arrangement that in the beginning was entered upon with some trepidation. One result of it, mentioned by Rev. R. L. Wharton in his historical report is that "Presbyterianism has been given a prestige such as it never enjoyed before in the island, and the possibility of working out plans for the whole field has given definiteness and effectiveness to the work."

Our especial work is confined to the school at Cardenas, except that Dr. Wharton has general supervision of all Presbyterian educational work. The Cardenas school is being developed as rapidly as possible into a school of full college grade. At present there are eight parochial schools conducted under the care of the Woman's Board. The ideal is to have such a school in connection with every church.

The Cardenas school has a fine property, but greatly needs an additional dormitory building to accommodate the large number who wish to come, but cannot be accommodated in the present buildings. The total enrollment this year was over five hundred.

Cuba has been enjoying phenomenal financial prosperity resulting from the record-breaking sugar crop and the high price at which it is being sold. This has attracted several thousand American immigrants to Havana, besides a still larger number of transient visitors. The influence of this foreign element on our mission work directly and indirectly, is very great, and this gives emphasis to the importance of the work that is being done by the Committee of the Annual Conference on Anglo-

American Communities for this element in Havana. The effort is being made to raise a fund of a quarter of a million dollars to build a great union church and social center, and in this way to counteract in some measure the effect of the large undesirable addition to the Cuban population, resulting from our national prohibition law, and the shipping of a large part of the product of our distilleries and breweries to Havana. This work deserves our fullest sympathy.

A neat and attractive monthly religious periodical "El Heraldillo Cristiano" is being published under the editorship of Rev. Ezequiel Torres, formerly connected with our mission, and has now the largest circulation of any religious periodical in the island.

Rev. H. J. Ross and Rev. J. O. Shelby with their families are regularly at work in our new field in **Mexico**. Mr. Shelby is located at Morelia and Mr. Ross at Zitacuaro, both in the State of Michoacan. This is the greatest agricultural State in Mexico, and the climate of Morelia is said to be as near perfection as can be found anywhere in the world. The elevation of about 5,000 feet, combined with the subtropical latitude produces a climate about as near a golden mean as can be imagined. It is somewhere in this region that we would like to reproduce the Graybill Memorial Industrial School, having turned over the plant of the school at Montemorelos to our brethren of the Southern Methodist Church, who will probably continue the work which we began there. While waiting for the favorable opportunity to begin this new work Prof. Morrow who will have it in charge is giving his time to the development of an industrial feature in the Presbyterian College at Coyocan. In a letter from Mr. Ross he says, "I am writing from Tuxpan, about twenty-eight miles from Zitacuaro. I came out twenty miles on the train and walked the re-

maining eight miles. Am off into the mountains for a week with the young Mexican people."

Mr. Ross did not seem to entertain the slightest uneasiness as to his personal safety. It is to be remembered also that for the past two or three years he has remained with his family at Linares without having experienced any trouble from bandits or anything else. It seems a little difficult to reconcile facts like these with what we are constantly reading in the papers as to the prevalence of such conditions as would make military intervention in Mexico on the part of this country necessary.

No doubt things are happening in different parts of Mexico that are very exasperating. It is to be hoped, however, that some other solution of the problem than that of military intervention will be found possible. As a matter of fact, the Mexican problem cannot be solved by military intervention. We can send a half-million troops to occupy the country, and in the long run they would be doubtless able to run all the bandits back into their hiding places and keep them there while such occupation continued. When the time came, however, for our American army to return home, we should have the same old Mexico to deal with that we have now. If the Mexican problem is ever to be really and permanently solved it must be done by other means than that. It cannot be solved while 80 or 85 per cent. of the population remain illiterate, and while there are no effective agencies being employed to indoctrinate the people in Christian morality. In a word the only solution of the Mexican problem is the missionary solution, and the reason why we so earnestly deprecate military intervention is that it will make the missionary solution impracticable by putting an end, for an indefinite period, to all our missionary work.

In order that we may make even a respectable beginning towards the adequate occupation of our field, several

new missionary families are needed at once. Also owing to the unsanitary condition of the average Mexican home a number of new missionary homes should be provided as soon as possible. Also for the safeguarding of the health of our missionaries as well as for the great help it would be in our missionary propaganda, at least two medical men should be added to our force. The probability is that, once on the field and properly equipped, the medical work would soon be self-supporting.

We need to remember that our responsibility in this new field, both territorily and in the respect of population, is about four times what it was in our former field. In consideration of this fact, and also the fact that our appropriations for Cuba have been much reduced, a large addition to our appropriations for Mexican work over those of former years would appear both necessary and reasonable.

Also the fact that we are taking over this field chiefly from the Methodist Church, which has recently been raising such munificent sums and making such large plans for the adequate care of all its work, makes it all the more imperative that we should not fail to fulfil the obligation to care for it which we have assumed.

China's transition from a monarchical to a republican form of government continues to be beset **China.** with difficulties, chief of which is the scarcity of political leaders of sufficient intelligence and honesty to deal successfully with the many difficult problems involved. The troubles have been increased by the frequent interference of the military with the civil powers. China is gradually developing a military establishment which at some future day will probably be able to protect her from foreign aggression. As yet the so-called armies, one representing the Conservative party, with headquarters at Peking, and the other the Radical

party with headquarters at Canton, have been chiefly occupied in trying to dominate the political situation and in securing the pay which has not been provided by their respective governments by pillaging the people.

The remedy for this deplorable situation will not be found in the triumph of one or another political faction, but only in the enlightenment of the masses of the people and the elevation of their moral standards. In any such process as this, religion must have a vital part, and in the few splendid Christian leaders that have been developed in the mission schools and colleges the demonstration has been given that for the successful adjustment of her political problems China's supreme need is Christian education.

Therefore we hail with supreme satisfaction such movements as the enlargement, and reorganization on a wider basis of interdenominational cooperation, of the Peking Christian University which has just been accomplished. This represents the union of the Former Methodist University of Peking; the Union College at Tungchow, supported by the Northern Presbyterians, the Congregationalists, and the London Missionary Society; two theological schools in which the same bodies have been represented, and the Woman's Union College at Peking. Of this great institution our Dr. J. Leighton Stuart has been elected president, and for this purpose has been reluctantly released from his professorship in the Theological Seminary at Nanking by the directors of that institution and by our Mid-China Mission.

A campaign for \$2,000,000 for buildings and equipment is being conducted in England, America and China under the leadership of the University Board of Trustees. We give the following quotation bearing on this subject from the *Missionary Review* for February: "Mr. Julian Arnold, American Commercial Attache at Peking expresses the opinion that since China of fifty years hence will be directly influenced

by the character of education given Chinese sons and daughters during the next ten or twenty years, men and women must be trained to meet the needs of a modern industrial, commercial, agricultural and economic society. But unless great care is exercised in planning the sort of education required for these needs, this education may fail utterly in giving the people those ethical conceptions of the relations of man to man, essential to their success and happiness. In a word the leaders of new China must be men and women of strong Christian character, if China is to be a blessing to modern civilization."

In this same connection we also hail with hope and enthusiasm the effort of all the churches represented in the Inter-Church World Movement to secure funds for the establishment and adequate equipment of all the Christian schools and colleges necessary to ensure that the general education which China herself is planning to give to the masses of her people shall be saturated with Christian influences and the Christian spirit.

In spite of disturbed political and social conditions, Chinese industrial development has continued to go forward with remarkable strides. In spite of many adverse conditions, China's record in foreign trade last year was the best ever made. Chief among these conditions was the currency and exchange situation. Our Treasurer's report will show how this has affected the cost of our mission work. The silver dollar has acquired no increased purchasing power by reason of its appreciation as compared with gold, but prices in gold are more than doubled. Thus China's export trade which is financed abroad in gold should have been reduced in volume by more than one-half. As a matter of fact it was greater than for any other year on record. The moral would seem to be that China's industrial development has acquired a momentum that nothing can arrest, and a rapidity that is startling and that must be constantly

accelerated as normal conditions are restored. All history shows that the greatest curse that can befall any nation is the possession of wealth without the character required for the proper use of it. Hence the tremendous urgency that in this great nation of China the inadequate and relatively desultory missionary efforts of the present should give place to a program in which the churches shall face up to the entire task of really evangelizing China's millions and teaching them to observe all things that Christ has commanded men and nations to do.

The Presbyterian Church in China has become a regularly organized body, changing its name to the United Church of Christ in China, on account of the coming into it of some churches previously connected with the American Board Mission and the London Mission. It remains essentially Presbyterian in its form of government, and we are assured by those in whose wisdom and conservatism we have confidence that the doctrinal basis of the union is one that conserves the fundamental doctrines of the Gospel.

A notable incident of the year has been the discovery and introduction of a new "Chinese Phonetic Script," which promises to have a profound effect not only in solving the general problem of illiteracy, but also in enabling Chinese Christians of the illiterate class to obtain a knowledge of the Bible.

The statement is made that in an incredibly short time any one can learn to read in this script. Two provincial governors have ordered its introduction in the normal schools. Over five million pages were printed in it in less than six months. A considerable part of the New Testament is being translated and printed. At Chefoo the Chinese cooks put phonetic symbols on their pies. The Governor of Shansi is issuing a newspaper in this script. "The Chinese Church a Bible reading Church within the next two years throughout China" is being adopted

everywhere as the Christian slogan. It is earnestly hoped that time will prove these statements which seem to come from reputable sources to be well founded. If so, this discovery cannot but mean a tremendous simplification of the greatest of missionary problems in China and an incalculable gain to the missionary cause.

Persistent continuance in well doing seems to have marked the work of our two China Missions during the year, the details of which are given in their historical reports and need not be repeated here. One distressing feature of the situation is the failure of the committee to secure responses to its repeated calls for doctors and nurses to meet the demands of our medical work. One difficulty in the case is that the present course of medical education is so long and so expensive that many who might otherwise become available for medical missionary work are deterred from entering upon it.

The progress of liberal ideas in Japan, on which our missionary opportunity in both Japan and **Japan.** Korea so much depends, was evidenced by the overthrow of the Terauchi ministry and the coming into power of a ministry pledged to the substitution of civil for military government in Korea and to the removal of some of the educational and other restrictions that have so greatly handicapped our work in recent years. There has also been a growing recognition of the failure of an educational system from which religion is completely divorced to generate moral standards that make honest government and satisfactory social conditions possible. The Minister of Home Affairs recently called into a conference the heads of local governments, requesting their support in an effort to strengthen the moral character of the people. To this conference he also invited religious leaders representing Shintoism, Buddhism, and Christianity. He stated that he had come to feel

deeply that mere legislation and economic regulations were of no avail in elevating national character, and he begged the religious leaders to preach sermons that would awaken the conscience of the people and guide them at this critical period in the nation's life.

What we know, and this non-Christian official does not know, is that it is only Christian teaching that can meet this need.

How urgent and imperative therefore it is that we should heed the appeal of the various missions in Japan for such reinforcement that will enable them to extend their work without delay to all the unreached masses in the rural districts, comprising 80 per cent. of the population, and to provide educational institutions in which the children of Christians, as well as all others who will attend them, may find at least equal advantages to those they find in the government schools, and receive their training in a Christian atmosphere instead of in the atheistic atmosphere of the government schools.

Japan has become a great world power. Because she is strong she will be hard to win. All the more important is it that she be won. It is because her people are aggressive and fit to play a part in the world of the future that it is important to make that part a worthy one. The task is not impossible to a Church that will undertake it in earnest, and in reliance on the Master's promised presence and power.

We quote from a communication received from Dr. H. W. Myers, of our mission, the following graphic account of the happenings of the past year as they affect the missionary situation.

In view of the kaleidoscopic changes that have taken place elsewhere we are apt to forget to what a large extent history is being made before our eyes in Japan. Look at a few points.

1. Japan has been recognized as one of the five great powers of the world.
2. Japan has claimed the position as spokesman and leader of the non-white

ances of the world, and this claim has been generally recognized.

3. Japan has attained an unprecedented prosperity, having passed from the position of a debtor to that of a creditor nation.

Turning to internal affairs, we note the following outstanding events of the year:

1. The rapid spread of democratic ideas throughout the country is notable. "Democracy" is a word in common colloquial use, and addresses are often heard that would have landed the speaker in jail ten years ago. Many of the leaders in this movement are Christian or Christian sympathizers.

2. In line with the above, the development of the labor movement in the past year has been striking. The right of "collective bargaining," or strikes is not yet granted by the government, but the authorities are finding it impossible to resist the world-movement for the recognition of the rights of labor, and are now giving their approval to a labor organization. The leaders of this movement are largely Christian.

3. The overthrow of the Terauchi Ministry by the newspapers in favor of a people's cabinet. Count Terauchi was a typical militarist, frankly out of sympathy with the democratic spirit. He said he was in no sense responsible to the people, but only to the Emperor. His downfall was due to constant attacks on the floor of the Diet, and by the newspapers all over the country.

4. Another feature of Japanese history in the past year is the secret contest between civil and military authorities for the supremacy in the government. The Constitution gives tremendous power to the military leaders, and they will never surrender this power without a struggle. Many of the apparent sinuosities of Japan's policy toward China, for instance, are made plain in the light of the contest above mentioned. In numerous instances the Foreign Office has made

statements and promises which the War Department has thrown into the scrap heap. A successful League of Nations would consign some of these gentlemen to innocuous desuetude, hence the opposition to it.

5. A striking feature of the last six months has been the constant, virulent stream of attacks upon America and President Wilson in the Japanese press. The facility with which our President was transformed from an angel of light into a malevolent anti-Japanese demon was simply astonishing. To judge from some of the newspapers, the missionaries, the Y. M. C. A. men, the Red Cross workers, and the business men had all combined to thwart and oppose Japan. Every act of America was interpreted as a new act of hostility to Japan. The explanation of this attitude seems to be two-fold. The first is fear. Many of the Japanese look at the enormous financial, naval and military power of America, and in every movement in the Orient they see some menace to themselves. The second explanation is even less pleasant. The military party wishes to encourage the fighting spirit and enlarge both army and navy. The best way to do this is to conjure up the dread of an attack by some great enemy. Russia and Germany are now both out of the way. France and Italy would hardly count. England is Japan's ally. So there is nothing left but to picture America as a terrible bogey, and this has been done most thoroughly in the last few months.

It is only to be expected that such a campaign should result in insults and even personal violence toward individual Americans, and, in fact, a British missionary in Korea was severely beaten and maltreated on the supposition that he was an American. One of our own missionaries was pretty roughly handled by a drunken policeman and a party of roughs with whom the policeman had been drinking. Mr. Moore reports from Tosa Province that he can see a decided change in the attitude of the people toward him as an

American, and in the Tokushima and Takamatsu fields some unfriendliness is seen; but all in all, this anti-American campaign seems to have affected our work much less than we expected.

6. The past year has witnessed a revolutionary development in the manufacturing interests of Japan. New factories have sprung up on every hand, and the hundreds of new factory chimneys and the great pall of smoke to be seen in Kobe and Osaka testify to the advent of the new industrial era. In particular the shipping industry has undergone an enormous development, and several companies have been able to pay in a single year dividends almost equal to their entire capital stock.

7. With this industrial development we see the advent of the Japanese millionaire, the "nari-kin" in all his various species. We have the ship *nari-kin*, the steel *nari-kin*, the cotton *nari-kin*, the sugar *nari-kin*, and the coal *nari-kin*, and others too numerous to mention. These new rich are fairly covering the hills with their spacious grounds and showy palaces. Drinking and debauchery have increased to a terrific extent, and it is a common sight to see an automobile full of guadily dressed geisha on their way to some *nari-kin's* entertainment.

8. Not all of this wealth, however, is falling into unworthy hands, and we are beginning to see larger gifts than ever before to education, religion and philanthropy. His Majesty, the Emperor, set the fashion by a gift of twenty million yen for the relief of the poor, and several Christian institutions have received large gifts. Our own Nagoya Girls' School has been

given money to buy a large piece of valuable land adjoining its property.

9. The attractions and the demands of the commercial world, the high cost of living and the inadequate pay of Christian workers have all combined to induce young men to leave the ministry for commercial life so the last year has been marked by considerable losses in all denominations. This has not been limited to the Christian ministry, however, as the government schools are in real straits for teachers, and the Kobe Post Office practically ceased to function for a month when all their capable officials resigned and accepted business positions. The great majority of our men stuck to their work even in the face of hardship and debt.

10. Japanese leaders tell us that the last year has seen a great growth in Christianity outside the Church. Movies with Christian themes, such as "Intolerance" or "Quo Vadis" are prime favorites, and Christian plays, Christian stories and novels in the newspapers and magazines are common. It is said that seventy per cent. of the present day Japanese

poets are Christians. The Rev. M. Uemura, of Tokyo, in view of the vast multitudes attending Mr. Kanamori's meetings, and professing conversion, is quoted as saying that "THE TIME HAS COME TO CONVERT JAPAN." The fields are ripe as never before, and with more prayer and more workers and the blessing of Almighty God, JAPAN SHALL BE WON FOR CHRIST."

The fact that during the past ten years Japan has given to Korea good roads, improved methods of agriculture and many hy-

AFTER PRAYER.

By George T. Liddell.

Up from the depth of danger,
Out of the battle's dull roar,
We cried unto God and He heard us, —
He answered our prayers, and more.
We called on His name and we promised
To follow wherever He led—
And to-day rings the challenge from heaven
"Now prove that you meant what you said."

Our praises were high and inspiring, —
Our slogans were "Justice" and "Right,"
And "God was the God of our nation,
"And His, not ours, was the fight." —
And God has kept faith with His people,
Kept faith with the living and dead—
And now His New Era commands us,
"Go prove that you meant what you said."

Our brave words of faith and of promise,
O Men, may we never forget,
For a holier cause now is calling.
And the Master believes in us yet.
And so long as a sinner needs saving,
So long as the hungry need bread,
May we give of our hearts and our treasure,
And prove that we meant what we said.

(Chosen) gienic benefits has not reconciled the Koreans to the loss of independence, and the many fundamental differences in racial characteristics and in their views of life as expressed in habits and social customs, seem to forbid the hope that they can ever live together in harmony under the same government. And the natural antagonism growing out of these causes has been accentuated by the fact that the chief beneficiary of the improvements introduced by Japan since the annexation has been, not the native Korean, but the Japanese immigrant in Korea.

Hence the universal discontent and the attempted "passive resistance" revolution, followed by the drastic and merciless measures of repression which have constituted the environment in which the missions have had to carry on their work during the past year. The work has been hindered in many ways. In many villages church services have been suspended and missionary itineration has been greatly limited. While the Church, as such, took no part in the agitation, many Christians were in the forefront of it, including men, women and children, with the result that early in the year, nearly all the Church leaders were in prison, either on account of actual participation in the independence movement or on suspicion. The result of this as described by a writer in the *Missionary Review* for February was that "immediately the prison walls began to echo with singing and the cell became a house of prayer. The prison outside the West gate of Seoul became a great revival center. Many who entered in darkness came out believers in Christ."

On the other hand, these very facts cause the Japanese authorities to look upon the Christian propaganda as being connected with the independence movement, and have led to restrictive measures of various kinds, and what amounts to a system of espionage that

greatly increases the difficulty of our work.

The following summary of the general situation is given by one of our leading missionaries:

"Perhaps no mission stations in the world are under greater handicaps at the present time than those in Korea. While the concept 'religious liberty' in Japan proper is a very much narrower term than that conveyed to us, the concept is narrower still in Korea, where it seems to mean but little more than the impatient tolerance of Christianity on the part of the military administration, and propagation of religion is hampered at every turn. Christians and missionaries have been given to understand in times and ways without number that they are *persona non grata* to the powers that be; and indeed there are good grounds for the statement that there has been some actual persecution. It would be easy to become discouraged and to take a pessimistic view of the situation and the outlook for the future of our work. There are, however, many rifts in the clouds and grounds for encouragement. Let us notice some of these.

"1. *The character of the Korean Church has been vindicated.* There has been an insidious propaganda in past years aimed at the Church in Korea. Doubts have been instilled as to the genuineness and spirituality of the movement toward Christianity in that country.

Time and events, however, have vindicated the Church in Korea and established beyond peradventure that it is a true and stable church against which the gates of hell shall not prevail, because it is founded upon the rock of faith in Jesus Christ. In spite of increasing handicaps, limiting Christian propaganda in that country, the Church in Korea has steadily, if not so rapidly increased in numbers.

"2. *There are many things which indicate a gratifying intensive growth on the part of the Church.* Among these may be mentioned:

"(1) *The increase in contributions.* The Church at large increased from \$131,873 in 1913 to \$189,713 in 1918 (44 per cent.).

"(2) *The growing strength of the Church's native leadership.* The five year period under consideration has shown a greater development along this line than ever before. Church courts have been established in which native members vastly preponderate. Not only have the officers of the Church greatly increased in numbers, but in quality and efficiency. It is the practice of the Presbyterian Church in Korea, not to ordain a man as pastor until he has a call and support assured from the native church.

"(3) There are already indications that the more recent agitations against the Church, which have at times assumed the form of persecution, *are reacting in favor of the Church.* These activities against the Christians have varied in form from open abuse, imprisonment and beatings to the massacre of unoffending individuals and the burning of churches and schools by the

avenging soldiery. Where indignities have been incurred as the result of demonstrations, nothing can be said except on the grounds of humanity in dealing with passive political protests, but it can be proved that, though the Church has not officially or as a Church engaged in politics, it has as a Church suffered vilification and violence as a result of the recent disturbances. In so far as this is persecution whose animus is hatred of the Christian religion, it will react in favor of the Church, now as always."

In these days when the strain upon our missionaries is greater than ever before, it is especially incumbent upon the home church to keep up the force of workers agreed upon in the years past as necessary for the maintenance of the work. Although there was a full complement of these workers upon the field a few years ago, today there are many vacancies (our net loss has been fourteen in five years), and the mission is asking that these losses be supplied by new workers at the earliest possible day.

A CALL TO PRAYER.

1. For the Mexico Campaign in the Sunday schools in 1920-1921, according to the Seven Year Plan.
2. For the Interchurch World Movement.
3. For all our missionaries on furlough, that they may find rest and renewed equipment, physical, mental, and spiritual.
4. For Rev. R. D. Bedinger, of our Congo Mission, and the book he is writing about that Mission.
5. For the summer conferences for young people (State Conferences in Missouri and North Carolina, and the General Conference at Montreat).

DEATH OF MRS. J. S. NISBET.

A cablegram just received at the Foreign Mission office announces the death of Mrs. J. S. Nisbet, of Mokpo, Korea, on March 7th. Letters received a few weeks ago spoke of her visit to the Severance Medical Hospital at Seoul in the hope of securing surgical relief from a physical trouble from which she was suffering. The doctors' verdict was, however, that the disease had progressed beyond the point where surgical relief was possible, and she went back home to continue her work as long as her strength would enable her to do so. The end came sooner than was expected, but it found her ready and waiting and glad, no doubt, not to give up her work to which she was devoted, but to lay down the burden of weakness and suffering, and to enter upon the new work with which the Master was waiting to reward her faithful service here on earth. Dr. and Mrs. Nisbet went to the field in 1907 and have given thirteen years of most faithful and

efficient service in the work of our Korean Mission.

Mrs. Nisbet was not only a highly gifted and successful missionary worker on the field, but was also a brilliant writer and speaker and was always in great demand as a visitor among our missionary societies and conferences when she was at home on furlough. In this way she made hosts of friends all over our Church, who will mourn her loss and who will deeply sympathize with her devoted husband in his bereavement.

She was the author of a most interesting book, entitled "Day in and Day Out in Korea," which was written at the request of the Executive Committee and will be used as one of our mission study books during the coming year.

The Executive Committee of Foreign Mission extends heartfelt sympathy to all relatives and friends to whose hearts this announcement will bring sorrow and distress.

S. H. CHESTER,
Secretary.

MEXICO AND THE SUNDAY SCHOOLS.

JOHN I. ARMSTRONG, *Educational Secretary.*

ACCORDING to the Seven Year Plan, now in its sixth year, all Sunday schools are asked to unite in the Mexico Campaign for the church year beginning April 1, 1920, and ending March 31, 1921.

May 30th and October 31st are the two special days appointed by the General Assembly. Some schools, however, will find it impracticable to observe these days, and will select other days to suit their own convenience.

Two striking posters have been prepared, based on drawings by Miss Alice J. McClelland, of our Mexico Mission, and these posters are available for every Sunday

school, and for branch school and departments.

With the posters we are furnishing splendid pictures of Rev. A. T. Graybill, our pioneer missionary to Mexico, and of Miss Melinda Rankin, the pioneer Protestant missionary to Mexico, who was a Presbyterian, although she did not work under the Presbyterian Board, which had no work in Mexico at that time. Miss Rankin ought to be immortal for the following quotation: "The word discouragement is not to be found in the dictionary of the Kingdom of Heaven." As a special feature of the campaign this year, these pictures with accompanying biographical sketches are being

furnished to all Sunday schools, and are available on request for branch schools, and departments.

A full list of all the literature available in the Mexico Campaign was given in the April SURVEY, and there is no need to repeat it here, except to say that it includes three maps, a large map of the country as a whole, with our own territory clearly indicated, and two smaller maps emphasizing special features of the work.

The main purpose of this brief article is to urge every reader of the SURVEY to check up the Mexico Campaign in his own Sun-

day school. When this SURVEY comes into the hands of readers every Sunday school will have had some literature sent to it, but unless somebody makes inquiry this literature may be wasted. Let's all work together in this sixth year of the Seven Year Plan to make the Mexico Campaign just as nearly universal in our Sunday schools as possible. Orders for literature and inquiries about any feature of the Mexico Campaign which are addressed to John I. Armstrong, Educational Secretary, P. O. Box No. 330, Nashville, Tennessee, will receive prompt attention.



Calbarien Park.

CUBA'S NEW STRUGGLE.

MISS MARY ALEXANDER.

LAST night quite a number of our Calbarien congregation accepted an invitation from the Rernedivs pastor to attend a temperance meeting in that town—the Silver Medal Contest.

We left the mission home just at night-fall, comfortably settled in a seven-passenger "Overland." A heavy rain in the morning had laid the dust for us, the atmosphere was fresh and cool, requiring light wraps. We were for three hours "off duty."

Rernedivs is only five miles distant, and we arrived too early for the evening's exercises. Our chauffeur proved most obliging and offered to drive us about town for a few minutes.

To a stranger this is most interesting. Rernedivs is an old, old town, one of the oldest on the island. The streets are very narrow, and oftentimes end most abruptly in some one's front door! The soil is of an ugly red, very suggestive of the "red hills" of one's native State. So imagine an automobile ride under such circumstances! But we did enjoy it very much, indeed, and were put down at the church door just at the appointed hour.

Here we found abundant evidence of the hard work done by the pastor and a few of his faithful members during the past weeks. The congregation (none of them rich) had collected some two hundred and fifty dollars to repaint the church, revar-



Cave near Caibarien. Notice the little girl sitting on the rock?

nish the furniture, and have a good "spring cleaning." A large part of this work was done at night when the men could spare a few hours. Everything was so "spick and span"; and the interior was very prettily and appropriately decorated for the occasion.

The six contestants were naturally more or less nervous, for this was their *contesting* experience. However, each one acquitted herself creditably. And why not? The Cuban is a natural gestulator, and in work of this kind is on his native heath.

The judges were out a remarkably short time, but the visiting brother who

presented the medal made a remarkably long presentation speech. This was finally made, however, and, strange to say, everybody was perfectly satisfied.

We feel that it was good to have been there, that the evening had been pleasantly and profitably spent. We had been to a temperance meeting—a new, and until quite recently, an unheard of thing in Cuba.

It is a very new thing for our boys and girls to be told that all sorts of woes are found in the wine cup and beer bottle! In our visits in the homes, and especially the better homes, oftentimes we are offered wine or beer. Only a few nights ago I went to see a little new baby. The mother soon ordered some wine brought in. I thanked her, but refused. She pressed me. "Just a little bit. Won't you? A little bit, only a tiny bit to the health of the baby?"

This occurred in one of the best families in town—in the home of one of our elders, and I am perfectly sure that that mother did not, and cannot understand why I could not take "just a little bit" to the health of her wee daughter.

The friends in the homeland, after long weary years of heartaches and prayers, have finally been victorious and the fearful stuff has been put out.

BUT WHERE IS IT GOING TO?

For one place, to the shores of the weaker, nearby neighbor. Already thou—
(Continued on page 283.)



A Typical Country Home in Cuba.

A TENT GOSPEL MEETING IN JAPAN.

Miss M. J. ATKINSON.

THIS meeting was conducted under the auspices of the Japan Evangelistic Band early in October. Dr. R. A. Torrey, of the Chicago Bible School, was the chief speaker. The meetings were held under a large tent, seating some eight hundred or a thousand people. Each day was begun with a six o'clock prayer meeting. At 10 A. M. there was a Bible study hour for Christians, conducted by a real live Japanese evangelist, himself a product of the Chicago Bible School, and now in charge of a Bible school in Tokyo. At 2 P. M. Dr. Torrey spoke to Christians on the Baptism of the Holy Spirit, a necessity in winning men to Christ. Both the morning and afternoon meetings were well attended by Christian workers, and the spirit was present in power. There was a seriousness and a holy joy in their faces as they day after day waited upon God in prayer and the study of his word. It was a new experience to many and the fresh zeal and courage and joy with which they return to their work is evidence of a very definite blessing.

The night meetings were for unbelievers and here, too, our workers caught a fresh vision of the need of preaching the simple Gospel of the Cross of Jesus and its power to win men.

The tent was well filled every night and largely by the same audience. No one was pressed to sign pledge cards, no undue pressure brought to bear upon them, except to settle in a sane way the question, "What shall I do then with Jesus which is called Christ?" It is too early to predict full results of those meetings, but many expressed their purpose to accept Christ as their personal Saviour and those who did not yield to Christ then are without excuse, for every rational person who heard those

sermons must have gotten a clear idea of the simple plan of salvation through faith in Christ.

The simple presentation of the Gospel has a drawing power that nothing else has. Christ's words, "If I be lifted up will draw all men unto me" is true to-day. The Gospel needs no veneer. It appeals to the intellect as well as to the heart of every sane man and woman, even in heathen lands.

The power of the Gospel to purify and change the whole life was forcibly impressed upon me at these meetings.

Arrangements had been made for all guests from a distance to be entertained at the same hotel (Japanese). The house was well filled with men and women Japanese Christians, but everything was quiet and orderly, and not only so, a seriousness befitting the occasion pervaded the whole crowd. It was delightful to see how eager they were to get the blessing. Between meetings they would gather in little groups in their rooms or in the hallways to study together God's word and pray, and I am sure no one who thus sought the blessing was sent empty away.

Only those who have been in a heathen land can appreciate the contrast between this crowd and one gathered for some of their heathen festivals. Had it been the latter occasion there would have been drinking and debauchery too hideous to mention and the honor and purity of no woman would have been safe. As it was I felt at home and just as safe with those Christians and perhaps more so than I would have been in a hotel in America. We give thanks and take courage to labor on until the old leaven is purged out and the whole mass leavened with the Gospel of Christ.

Takumatsu, Japan.

JAPAN'S "BEST SELLERS."

In a single year Japan published 24,448 books and 24,733 periodicals of all kinds. At the top of the list come books on industry, with 6,697 publications, proof positive of the modernism of the Empire. Next come the 6,132 books on politics, which include the Japanese equivalent of the "Congressional Record," but which nevertheless, show an interest in all matters of government and politics. The publication of 2,895 books on religion indicates that Japan is recognizing her need of

a deeper spiritual life, says an exchange. Religious books are more numerous than even books on education, or the books which were classed as "literature," but which constitute one of the most pernicious influences in the nation. In this revived interest in religious books Christianity can claim only a small part, for the total number of Christian books published in a year was forty—less than two-tenths of one per cent. of the total number of books printed during the year.

"EACH IN HIS OWN TONGUE."

SARAH G. HANSELL.

NEVER in my life before has the power and adequacy of God's Book—the Bible—come home to me as it has during the last few months.

A new missionary feels so keenly her own helplessness in a strange land, among a strange people, where it is a struggle to make known ever her *simplest* wants and a seeming impossibility to do more, since it all has to be done in the strange and tongue-twisting language.

But the MESSAGE—what about the MESSAGE? how *can* she teach, and yet the whole heart of her cries out to be snatching eagerly at the opportunities about her—opportunities that she may never have again. How helpless she seems!

I *know* because I am passing through that time now in a missionary's life.

Every Thursday afternoon I have a few minutes' talk alone with a few of the girls from the school. (I can manage to say a few sentences.) Through these talks I came into the knowledge that two of the girls wanted to be Christians and I asked them to come again to have a long talk with me. Neither of them appeared. I found them and made another engagement with them.

One of them came Saturday and the other one yesterday. I took my English Bible and gave the girl I was talking to my Japanese Testament and we looked up the same verses—she in Japanese and I in English—and she read them aloud to me. Sometimes I had her read them again and again. I could not speak to her either except in simple sentences, but all the things that I wanted to say I found the different verses *said for me* far better than I could *ever* have spoken them.

It was at the Assembly's Training School in Richmond that I first learned from Mr. Wade C. Smith different verses in the Bible and their use in personal work. In that class we learned the verses

by heart in English and with my language teacher now I am learning them again by heart in Japanese. (I have learned John 3:16, Romans 5:8, and 1 John 1:9, so far.)

From my own reading and from different speakers I have added other verses to the ones I learned at first. Saturday morning I began with Isaiah 59:1, 2, after telling her first of God's love. We read together 1 John 1:9, which says that if we confess God *will* forgive—not that He *may* forgive. From the illustrations I had learned of old I had her read the always wonderful story of the Prodigal Son and I told her that God is like that father.

We bowed our heads in prayer and she prayed in Japanese and I in English. Then we read together some of those glorious passages that tell of God's love and of our being His children.

There had been many influences working in the heart of the girl and it may be that she had decided before to be a Christian, but I do know that the verses went home to her heart with power, that in that quiet time together when God spoke to her through His word we came very near to each other, that she was deeply moved by the Message and that I felt anew the adequacy of the Bible for reaching the heart.

I talked in much the same way with the girl who came to me yesterday—and they both *wanted* to come again to learn more.

How was I to teach them, to explain to them all those difficult-to-be-explained first steps in the Christian life? And I with no words to tell them! How helpless God *has* to make us to force us to depend on *Him*—and not on ourselves!

It came to me to let them read for themselves in the Bible what the new Christians did then. Surely we have had few more wonderful Christians in *any* time than John, and Andrew and the Apostle Paul! What did *they* do first?

And I saw one of the girls turn down the pages of her Bible that she might read over again what we had read. I gave them the references typewritten, though, as they were going. At the steps they turned to ask that they might come again, and my heart is glad that they want to come. That was this afternoon.

Later.

I want to ask your prayers especially for one of these girls that I have told you about—shall we call her the Moon-Girl, for that is what her name means? She has seemed broken-hearted of late because her parents have forbidden her to be baptized. Won't you ask that God will touch their hearts that the way may be opened for her?

May I add a very wonderful answer to prayer that has come to us in the last week? Miss Kirtland has been praying especially by name for the ten girls

in the graduating class not Christians. Others of us have been praying, too, though not as faithfully, and talking to the different girls, and they have been praying as well.

Just a few days ago Shiba San came to us with the news that she had talked to all ten of the girls and they all wanted to be baptized. It seemed almost too wonderful to believe! Miss Kirtland had her first class of instruction for them Saturday and eight were present. One of the two who did not come I know has definitely decided and I think the other one has, too.

Now we are praying for a revival throughout the whole school. Won't you pray with us? And won't you ask that I may be used in spite of my lack of a tongue?

Golden Castle Girls' School, Nagoya, Japan.

(Continued from page 280.)

sands of dollars from Cuba's big sister to the north, have been invested here, and we are beginning to see, and that not infrequently, the effects of the dreadful poison.

This remark was made to me once: "We know how to drink, you Americans don't, we don't get drunk, you do."

Is this true? Does any one *ever* learn *how* to drink? The fact that so many really believe this, makes one fearful of the future.

Are we going to sit with folded hands and closed lips while this hydra-headed

monster strikes its venom into the bright youth of this fair island? *No.* A thousand times *no!*

We'll keep on with our temperance meetings; we'll put more intense earnestness into the Quarterly Temperance Lessons, and in our day schools will endeavor, with more prayerful earnestness than ever before to instill the idea of sober living into the minds and hearts of our boys and girls.

And with the blessing of our heavenly Father the victory will be ours!

Caibarien, Cuba.

RE-TREEING CHINA

Do you remember Joseph Bailie, the Irishman who decided that the best way to cure famines in China was by not having them? His remedy was trees, and his demonstration station was the University of Nanking. Now his work has grown beyond mere trees and takes in cotton plants and silkworms. Also he has two American and three Chinese assistants. As for students, there is no trouble about getting

them, the World Outlook says. In the province of Shansi the governor recently held competitive examinations to determine who should hold the government scholarships in the departments of agriculture and forestry at Nanking. Eighteen qualified. And Shansi is only one of eight provinces which are giving state support to the University.

HIDDEN TREASURE.

1. The African Mission is encouraged. What is the cause?

2. A most satisfactory arrangement of our work in Cuba has been made. What is it?

3. Listen! there is a terrible menace to Cuba. Where did it come from?

4. Virgin forests where native tribes roam, and no one giving them the Gospel. Where?

5. What field of missionary effort is most necessary, and can be most easily effected?

6. The Continuation Committee of the Panama Conference has accomplished a number of things. What are they?

7. A remedy is suggested for the deplorable condition of China. What is it?

8. What is the Christian Slogan for China?

9. The prison walls echoed with songs, and the cell became a house of prayer. What was the occasion?

10. What kind of intervention does Mexico need?

11. Attention! Priests and preachers called together. For what?

12. Mrs. Swinehart visits China. Why?

SENIOR FOREIGN MISSION PROGRAM FOR MAY, 1920.

Arranged by MISS MARGARET MCNEILLY

TOPIC—A GENERAL VIEW OF THE FIELD.

Hymn—The Whole Wide World.

Prayer of Invocation.

Minutes.

Roll Call—Answer with an item of Missionary interest.

Business.

Offering.

Scripture Reading—Psalm 97.

Prayer—For God's blessing on the workers, for the preservation of their health and strength.

Solo—Selected.

Quiz—Hidden Treasure.

Topical—

Africa,

Brazil,

China,

Cuba,

Japan,

Korea,

Mexico

Hymn—Selected

An S. O. S. from the Field.

Prayer for the needs of the Field.

Close with a hymn and the Mizpah Benediction.

SUGGESTIONS:

Let each report from the fields be brief. These could be given in the form of telegrams, bringing out the important facts.

The needs of the fields, which should be given as S. O. S. calls, should be given with emphasis.

Earnest prayer should be offered that these needs may early be supplied.

Mission Study Books for 1920-1921

FOREIGN MISSION BOOKS.

Day In and Day Out in Korea—by Mrs. J. S. Nisbet. Paper, 50c.; cloth, 75c.

Fifty Years in China—by Dr. S. I. Woodbridge. Paper, 40c.; cloth, 60c.

JUNIOR F. M. BOOK.

The City of Is-To-Be—by Jay T. Stocking. Paper, 40c.; cloth 65c. (Ready in June.)

HOME MISSION BOOKS.

The Church and Community—R. E. Diffendorfer. Paper, 50c.; cloth 75c. (Ready in June.)

Christianizing Christendom—by S. L. Morris, D. D. Paper, 40c.; cloth, 60c.

JUNIOR H. M. BOOK.

Lamp Lighters Across the Sea—M. T. Applegarth. Paper, 40c.; cloth, 65c. (Ready in June.)

Order from

PRESBYTERIAN COMMITTEE OF PUBLICATION,

Richmond, Va. Texarkana, Ark.-Tex.

THE JUNIORS

MISSIONARY SURVEY FRIENDS.

Dorothy: Mother, I believe I am the loneliest little girl in all the world. Betty has moved away, and Charles has the measles. Will you tell me a story about some children? (Doorbell rings) O, that is the door bell! You will have to go downstairs.

Mother: Yes, dear, guests have come. I wish I had a magazine or a book for you to read that would tell you about other little children. I hate for you to be lonely. Go to sleep if you can. Good-night. [Mother kisses Dorothy and leaves the room.]

Dorothy: I am as lonely as can be. [She looks out the window.] The big round moon and I are alone. I guess she can look down on lots of little children. I wish I could be up there with her and see some of them and know what they are like and what they do.

Chinese: You do not have to be up with the moon to see some one. I have come all the way from China to talk to you.

Dorothy: China? I know where that is. I had that last week in my geography lesson. China is a pink country and very large.

Chinese: China is not pink!

Dorothy: It is on my map.

Chinese: I live in China, and China is about the color of the United States. The dirt is black or some shade of brown. Our trees and grass are green.

Dorothy: How queer! You have a book in your hand. Do you go to school?

Chinese: Yes, I go to a Christian school. There was no Christian school in our town when father was a boy. He had to spend many days memorizing the old Chinese books. I study the Bible and have the same school lessons that you have.

Japanese: I study the Bible.

Dorothy: Who are you?

Japanese: I am from Japan. When I was a tiny child I went to the kindergarten. I am now at the Golden Castle High School in Nagoya, and I hope to graduate at that school some day. I want to be a teacher or a trained nurse.

Dorothy: What a lovely kimono you have! Come nearer and let me see it. [Japanese girl goes nearer, and Dorothy examines it.] Such lovely colors, and your silk sash is beautiful! Do all little girls in Japan dress as you do? It must be troublesome to keep your kimono clean, for it is so long and the sleeves reach nearly to the ground.

Japanese: When my kimono is soiled my mother rips it up and washes it.

Dorothy: Rips it up? Why does she do that?

Japanese: She rips it up because she could not get it on the stretching boards without ripping it. The stretching boards make it smooth.

Dorothy: Then she does not iron it?

Japanese: No, she just stretches it, and when it is dry it is smooth, and she sews it into a kimono again.

Dorothy: If mother had to rip my dresses every time they are washed, I guess I never would have another white dress.

Korean: People in my country dress in white nearly all the time. The women sit up late at night to do the washing. They iron clothes by beating them with round sticks.

Dorothy: Where are you from?

Korean: Korea. I heard you talking about studying the Bible. I studied the Bible too for a while; but now the Christian schools are closed, and we have to hide our Bibles to keep them from



The Three-Year-Old Talmadge Twins of Kwangju, Korea.

being destroyed. I do wish we could have our Christian schools again.

Mexican: Christian schools are not always what you children think them to be.

Dorothy: What do you mean? Where is your home?

Mexican: I am from Mexico. For centuries the priests of the Catholic Church have had schools in Mexico that they called Christian schools, but they did not tell us about the living Christ. They taught that Christ is dead and that we should confess our sins to the priests.

Dorothy: That is awful! Mexico is my next-door neighbor. No wonder we are always in trouble with Mexicans if we have not told them of the living Christ. Are there no real Christian schools, I mean Protestant schools, in Mexico?

Mexican: Yes, there are some. I attend one of them. I know about Jesus and love him, but there are so many in my country who depend upon the priests.

Brazilian: It is the same way where I live.

Dorothy: Where is your home?

Brazilian: In Brazil. It is a lovely

country. We have many wealthy people in Brazil, but very few know of the living Christ. The priests have told untrue things to the people. My country needs more Protestant schools.

Cuban: I go to school, too.

Dorothy: Where?

Cuban: In Cardenas.

Dorothy: Well, where is that?

Cuban: In Cuba. You see I'm another near neighbor, and our country is Roman Catholic, so our conditions are much like Mexico and Brazil.

Dorothy: Oh, dear, we mustn't let a neighbor suffer.

African: Did you hear about me?

Dorothy: Not very much. Tell me about yourself.

African: I go to the Industrial School at Luebo, but we need more teachers for my poor people in Africa. I would tell you more about myself, but I must be going.

Others: It is late. We must go.

Dorothy: Oh, do not go. When will you come again?

Others: We can never come back.

Dorothy: But I want to know more about you. I want to help you. Can't you write me letters?

Japanese: We cannot write letters, either. Why don't you subscribe for THE MISSIONARY SURVEY?

Dorothy: I have heard nothing of that magazine. Does it really tell about you?

Chinese: Yes, it does. It comes to my school every month, and I see it.

Dorothy: How can I get this magazine? Oh, here is some one else. Who are you?

Jack: I am Jack, who represents THE MISSIONARY SURVEY. Haven't you ever heard about me, trying to "get to the top?" Just send your name and address to THE MISSIONARY SURVEY, Box 1176, Richmond, Va., with \$1, or if you send in a club of five or more you need only send 75c., and the magazine will come to you for a whole year.

Dorothy: I am going to subscribe. Good-bye, good-bye.—*Adapted from The Young Christian Worker.*

IDOLS.

Children, do you the story know
Of idol gods? And can you show
What they are like, and by whose hands
Are formed the gods of heathen lands?

No. 1.—King David in his psalms hath
told.

Their idols silver are and gold,
Only the work of human hands,
These gods of far-off heathen lands.

No. 2.—They all have mouths, but cannot
talk;

They all have feet, but cannot walk;
Two eyes that cannot see have they;
A tongue that not a word can say.

No. 3.—Two ears that ne'er a sound have
heard;

Hands, that for work have never stirred;
Each has a nose that cannot smell;
A throat through which no note doth
swell.

No. 4.—So every one that trusteth them.
These worthless idols, wrought by men,
They, too, who make them with their
hands,
Are like these gods of heathen lands.

All.—Our God is in the heavens above,
We'll praise him with full hearts of love,
We'll shout hosannas to his name,
While heaven and earth his power pro-
claim.

—Adapted from Missionary Exercises.

JUNIOR FOREIGN MISSION PROGRAM FOR MAY, 1920.

Arranged by Miss MARGARET McNEILLY.

TOPIC—THE CHILDREN OF EVERYLAND.

Song.

Prayer—The Lord's Prayer in concert.

Minutes.

Roll Call—Answer with the name and loca-
tion of a mission station on our for-
eign fields.

Business.

Collection Song.

Offering.

Scripture Reading—Psalm 96.

Prayer—For the needs of the children in
foreign lands, and the workers who
labor among them.

Recitation—Idols.

Song—Selected.

Quiz—What do you know?

Exercise—The Missionary Survey Friends.
Song.

Prayer.

Close with the Mizpah Benediction.

SUGGESTIONS:

For the Quiz—announce beforehand that
questions will be asked about all our mis-
sion fields, the children can arrange their
own answers.

Review the children on the work of each
of our missions. Just a few questions on
each field.

For the exercise—If possible, have the
children learn the parts and recite them.
Costumes of the countries will add to the in-
terest. Jack should have a copy of the Sur-
vey with him.

Make earnest prayer for the needs of the
field.

DREAMS OF SOLOMON LEVINSKY.

BY L. H. HUMPHREY.

SOLOMON was sewing on buttons. He sewed on buttons all day long. The older members of the family worked at the machines which whirled noisily as though they too were trying to finish the pile of garments required that day.

Presently Solomon stopped his sewing for a moment and began writing on a dingy scrap of paper.

"Solomon, you must work. How can you expect to live at all if you are as slow as that?" His father spoke angrily. His mother said something to him in Russian.

The hot morning wore away minute by minute. At last noon came and with it the simple meal, if it could be called a meal. Solomon pulled a book from under his coat and read it while he ate. He always read or wrote while he ate. It was almost the only time he had for himself. His sister Yetta tried to tell him about the new purple dress she was to wear on the Sabbath but he heard nothing. His grimy face was radiant with happiness. When the meal was over he put the paper in the book, slipped out of the door, and walked quickly down the

street. It was a sizzling July day: hundreds of children swarmed the narrow streets: men selling ice cream and penny slices of watermelon did a thriving business.

Solomon was thinking. There were such wonderful things in books—stories of poor boys who became famous, immigrants who became rich, and ignorant men who became learned. What could he do? What chance was there for him? Stitching, stitching all day long. Of course he went to the synagogue and his family and friends celebrated the Feast of Tabernacles and Passover and the other wonderful feasts. That was religion. Sometimes there was a fine wedding in a hall, and sometimes he and Yetta acted in the Children's Theater. But there were other things in life, too. He was hungry almost all the time, and he was tired almost all the time. That was not what troubled him, however. He longed day and night—every minute—to be a learned man, to write, to teach his people. How could he learn with no time and no money with which to buy books? His only ray of hope was a friend he had made.



Daily Vacation Bible School, Kansas City Italian Mission.

She and her library were beginning to open a door. They could now speak together on great themes—Shakespeare, history, the stars in the sky, and many other things.

He turned the corner, ran up the low flight of steps, and entered a cool, airy room filled with books. Flowering plants were in the windows, attractive pictures hung on the walls. Ah! here he could breathe. He watched the desk until the crowd of children had gone. Then he pulled the paper from under his coat, saying as he handed it to the librarian, "I haf writted some poetry. Some day I will write a fine novel about history. I haf no wish to write about common things." She unfolded the paper and read:

THE CONQUEST OF GAUL.

Caesar's great army was coming,
And the people of Gaul were running;
To the great city they went,
Mother and babe, child and gent.
Onward they ran till they stopped
At the gate of their great city.

"Now," they said, "let Caesar come;
For we will not run
As the foe advance to the wall.
We will shout and cause great Caesar's
fall."

But Caesar so stormed that they ran,
Boy after boy, and man after man.

They ran again, for they had to go
To resist the charge of the jubilant foe;
And Caesar entered with sword in hand,
With the banner and the band.
So, as the story goes,
Gaul was conquered by the men of Rome.

The librarian hesitated, looked at Solomon and then at the paper, and finally said pleasantly,

"This is quite good, but you have much to learn. You cannot write real poetry without more education."

"Yes," he faltered, "but how, Teacher? I must sew buttons and work on clothes all the days." She thought again.

"Solomon," she said, as she reached forward to take a book from another child, "I need some help in the library."

"Yes," he interrupted, excitedly, "to go for lost books, paste on labels, put away books every day. Yes, I know where they all belong,—poetry, history, novels, everything. But, Teacher, I haf no time."

The librarian looked at him with an amused smile. "I can pay you more than you make helping with sewing at home, and you can save something, and perhaps we can arrange for you to go to night school, too."

"Then haf my dreams come true. Perhaps I may grow to be a rabbi, or write for a Jewish paper. I will run back to my father to ask. When do I begin?"

"Next week, I think, if your father is willing. I have been trying to find the right boy for some time."

"Oh, Teacher, that will be just fine!" Solomon called back, regardless of rules about loud talking as he shot out of the door.

His tired feet had grown wings. The day was no longer hot, and, as he slipped out through the crowd, he whispered to himself, "I will be a great man. Yes. I will work hard for that good librarian lady."

His father was very doubtful. "Better stick to what you know, Solomon." But his mother and Yetta thought it was a glorious plan, and little by little they persuaded the father that it meant money, and finally he consented. Solomon took up his neglected sewing and sewed on buttons faster than ever that afternoon. He consoled himself with the thought that it was not for long. "Some day," he said to himself, "I will haf enough money, and neither my father nor mother nor Yetta will sew buttons any more."

Editor's Note.—Solomon Levinsky is a real boy, with a different name. Miss Humphrey knew him in the library where he frequently came, as the story tells you. There are hosts of other boys just like him and girls too.—Everyland.

'THE LITTLE NEW AMERICAN.

I'm a little stranger child
In a foreign land;
Holding out to girls and boys
A small and timid hand.

I know nothing of your ways,
You think mine are queer;
Sometimes you don't treat me well
But still I think you dear.

Please just smile at me and say,
"Welcome to our play,
I'm glad you like America
And have come here to stay."

Then I'll love you more and more
And try my best to feel
That I am now a citizen
And always free and leal.
—Over Sea and Land.



JUNIOR HOME MISSION PROGRAM FOR MAY.

Arranged by MISS ELEANORA ANDREWS BERRY.

OUR CHURCH'S LEAGUE OF NATIONS.

1. Hymn—Light Up the World for Jesus.
2. Prayer—That through us and our spirit towards them, every foreign child we meet may be helped to a true understanding of Christian friendliness and of the ideals of America.
3. What God Teaches in His Word About Our Attitude Towards Other Nations. Acts 10:9-16, 28, 34, 35; Acts 11:15-18.
4. The Story of "Tres Palacios." (Tray Pa-lah-ci-ose).
5. A Visit to an Italian Home.
6. Reading—I Am An American.
7. Map Talk on Our Foreign Work.
8. Reading—The Little New American.
9. Prayer—For all the children in our Sunday Schools for foreigners, that they may become true Christians and helpful citizens of our land.
10. Hymn—The Sweet Story.

Notes.—The hymns are from "Life and Service Hymns." All material may be found in this issue of the Survey except the leaflet for the Map Talk, which will be furnished free by Literature Department, 1522 Hurt Building, Atlanta, Ga.

"SOMEBODY FORGETS."

A little fellow, of a very poor family, in the slum section of one of our large cities, was induced to attend a mission Sunday school. By and by as a result of the teacher's faithful work, he became a Christian, says an exchange. He seemed quite bright and settled in his new Christian faith and life.

Some one, surely in a thoughtless mood, tried to test or shake his simple faith in God by a question. He was asked, "If God loves

you, why doesn't he take better care of you? Why doesn't he tell some one to send you warm shoes and some coal and better food?"

The little fellow thought a moment, and then with big tears starting in his eyes, said, "I guess He does tell somebody, but somebody forgets?"

Without knowing it, the boy touched the sore point in the Church's history? I wonder if it is the sore point with you or me.

HOME MISSIONS

REV. S. L. MORRIS, D. D.,
EDITOR.

MISS ELEANORA A. BERRY,
LITERARY EDITOR.
HURT BUILDING, ATLANTA, GA.

Our May Topic--New Americans

I AM AN AMERICAN.

I am an American.

My father belongs to the Sons of the
Revolution,

My mother to the Colonial Dames.

One of my ancestors pitched tea over-
board in Boston Harbor;

Another stood his ground with Warren;

Another hungered with Washington at
Valley Forge.

My forefathers were America in the mak-
ing;

They spoke in her council halls;

They died on her battlefields;

They commanded her ships;

They cleared her forests.

Dawns reddened and paled.

Staunch hearts of mine beat fast at each
new star

In the nation's flag.

Keen eyes of mine foresaw her greater
glory;

The sweep of her seas,

The plenty of her plains,

The man-hives in her million-wired
cities.

Every drop of blood in me holds a heri-
tage of patriotism.

I am proud of my past.

I am an American.

I am an American.

My father was an atom of dust,

My mother a straw in the wind,

To His Serene Majesty.

One of my ancestors died in the mines of
Siberia;

Another was crippled for life by twenty
blows of the knout;

Another was killed defending his home
during the massacres.

The history of my ancestors is a trail of
blood

To the palace-gate of the Great White
Czar.

But then the dream came—

The dream of America.

In the light of the Liberty torch

The atom of dust became a man

And the straw in the wind became a wo-
man

For the first time.

"See," said my father, pointing to the
flag that fluttered near,

"That flag of stars and stripes is yours;

It is the emblem of the promised land.

It means, my son, the hope of humanity.

Live for it—die for it!"

Under the open sky of my new country

I swore to do so;

And every drop of blood in me will keep
that vow.

I am proud of my future.

I am an American.

—Elias Lieberman, in "Paved Streets."

CHRISTIAN AMERICANIZATION IN LITTLE ITALY.

MISS BERTHA M. CARDER, *Resident Worker.*

THE Central Presbyterian Church of Kansas City is striving to "build up the waste places" in the section known as "Little Italy." There are many obstacles to be overcome, but progress is being made and we feel very much encouraged over the outlook for the future. Our work is organized on a religious basis, the settlement features being a means of attraction whereby we may establish a point of contact with the people.

We have faced for a long time what we term our "boy problem." Any one who understands conditions in the foreign districts of large cities, knows the temptations which are thrown in the way of the boys. We have organized two clubs, one for older boys, under the direction of Mr.

A. J. King, who is a member of the faculty at the David Grosch Conservatory, and one for junior boys supervised by Miss Ruth Oldham and Miss Alice McCurry, both from the Kansas City National Training School. Mr. King is instructing the older boys in singing and games and the reading of good stories. Miss Oldham and Miss McCurry are teaching manual training. Both clubs are most attractive and interesting to the boys, and we are hoping to counteract the influences of the street.

It has been the experience in the past that many of our girls, after making their first communion in the Catholic Church, were lost to us. We are now earnestly trying to overcome this difficulty. Our Sewing School which meets on Saturday



Kansas City Italian Mission. The inscription translated reads, "Italian Evangelical Church. Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself."

afternoon enrolls all girls from 5 to 15 years of age, giving them instruction in the principles of sewing. The older girls have a club organized under the Girl Reserve Movement and it is very similar to the Camp Fire work. Both activities are conducted by the resident worker, Miss Carder.

We have not forgotten little folks, for we realize that the seeds of character-building are sown very early in life. Five mornings during the week we have a kindergarten in which we enroll children who are too young for the public schools. Miss Elizabeth Haren, the teacher, assisted by the resident worker, is doing a splendid work with them. It is wonderful to watch those little lives unfold and develop under proper training.

We know that if we would make our work permanent, we must make an effort to reach the mothers. Mrs. A. G. Hull, a member of Central church, has for several years given them instruction in the Bible. She has not only taught them the principles of Jesus, but has been a living example of what it means to be a true Christian. The mothers love her very dearly and no one will ever mean quite as much to them as she does.

They are not content to receive but are willing to give of themselves also. In the Woman's Guild, directed by our pastor's wife, Mrs. Bisceglia, they have a chance to show their wonderful talent for handwork. The beautiful things which they make are to be sold for the benefit of the mission.

Nearly all the Italians have a talent for music in some form. For the past year our School of Music has been one of our most successful activities. Mrs. Bisceglia has charge of the piano work and

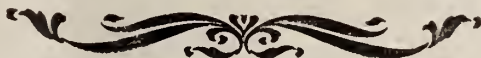
is now giving instruction to twenty-five pupils. Miss Ruth McCoy, whom we feel is very efficient, is our violin teacher. She came to us only recently, but has built up her department from two or three pupils to ten. Some day we hope to have really good musicians among our constituency as a result of this training.

Our pastor, Rev. J. B. Bisceglia, is the director of all our religious work. Under his leadership we are trying to make our Sunday school mean a great deal for Christ. Our aim is to have all of the 250 children, taking part in the various activities, regular attendants on Sunday morning, but for the benefit of those whom we have not yet been able to interest, we have some form of religious instruction in all our clubs and classes.

Our Sunday evening services, conducted in Italian, are well attended and our mid-week prayer meetings are better than those held in many of our American churches. Mr. Bisceglia has worked hard to interest the people. He is now editor-in-chief of an Italian-American magazine, which is in circulation not only here, but also in other cities. Through this magazine he hopes to bring our mission work before the Italians, and to help in the great plan of Americanization which is now being agitated.

When we consider what we want to do and what we are doing, we would grow discouraged if it were not for the fact that God's work cannot fail. Though the process is often slow, yet it is also sure. We have His promise which says: "And I, if I be lifted up, will draw all men unto Me."

505 Forest Avenue.
Kansas City, Mo.



IN AN ITALIAN HOME.

MISS MYRTLE MAE HASKIN.

DURING the recent steel strike I went to an Italian home to give a lesson in English. While there the husband returned from a meeting of the strikers. I had never seen him before, as he worked on day shift. He was very cordial and insisted that I stay to dinner with them. I had been to dinner an hour before, but I stayed.

The husband began cooking the dinner, while we finished the lesson. He set the table and imagine my amusement when he got out guest towels and put them around for napkins. But we needed them before we got through our spaghetti course.

First we had spaghetti and tomato sauce, the husband and wife eating off platters as large as the ones we serve our Thanksgiving turkey on. But Americans are not supposed to be as big eaters as Italians, so I was given a soup plate like the children, and we got along with this course very well, as I have learned to wind up spaghetti on a fork like a true Italian.

Our next course was delicious steak and fine home made bread. We had clean dishes, forks and spoons, but there was not a table knife in the house. The host cut the steak into pieces for serving, with a carving knife, which he used to slice the bread. The family put their meat on their bread and ate it sandwich style. The wife went to a dresser and brought out a man's pocket knife for me to use. I was so full of laughter that the only thing that saved me from disgrace was the fact that I was the only one there who saw anything at all humorous in the situation.

Again they cleared the table and brought on fruit. Then they asked if I would have water with lemon in it, or coffee. I took the water with lemon in it, and it was very good lemonade, indeed.

I really enjoyed the dinner because of the genuine hospitality which I could not help but feel was there. The husband could not speak English, but still he really wanted me to stay and enjoyed talking with me even if my Italian is not perfect.

The wife had told me her name was Paulina Genaro and when I found her husband's name was Giovanni Di Fiore, I understood that I had found another case where the wife did not know she had any right to her husband's name. We find this is very common among the most ignorant class.

The woman in the picture is another one I taught English to, who when I asked her what her husband's name was, said "Frank." I said "Frank what? What is the rest of it?" And she really did not know. Now what would you think of being married to a man and not know his name?

I want to show you one of our kinder-



The Woman Who Didn't Know her Name.



One of
the
Kinder-
gartners.

gartners in the rocking horses given by a friend from Vine Street church. We have nothing the little folks enjoy more than a rock in them.

Our school grew too large for the room this year and we had to have the club room added to the school room in order to seat them. We hope to have a new chapel and enlarged school room before our next school year.

Ensley, Ala.



THE FRENCH GOSPEL WORK IN THE PRESBYTERY OF LOUISIANA.

REV. P. B. PETITPAS.

U P to now, the French work in this Southwestern part of Louisiana has been very much neglected by the Presbyterian Church, as well as by other denominations. The Macedonian call is heard in this part of the State, "Come over and help us." "Say not ye there are yet four months and then cometh harvest. Behold,

I say unto you, lift up your eyes and look on the fields, for they are white already to harvest."

Yes, truly the harvest is ripe but the laborers are few. I am the only French worker in this Presbytery, therefore I am glad to see the church waking up to see the opportunities lying at her door.

The French work in this Presbytery was newly opened up in the summer of 1918. Within a few months I had opened up, with God's help, three mission points—Lake Charles, Sulphur and Edgerly Oil Fields. The people have shown great interest to hear the Gospel message, from the very beginning, and attendance has been on the increase ever since.

Owing to the epidemic of Spanish influenza, our newly begun work was badly crippled. However, the seed sown before the epidemic did not return void, but some fell into the good ground and brought forth fruit. During the epidemic I visited a good many of these people, and some would tell me, "Mr. Petitpas, when are we going to have services again? We miss you and the Bible so much."

The work is very promising and encouraging, as these people are hungry to hear the Word of God. To them the Gospel message is all new and of course quite different to what they have been taught in Romanism. (Ancient paganism dressed up with the cloak of Christianity is the term I give to Romanism.)

There are some persecutions to be endured, but nothing else could be expected when one comes to interfere within the bounds of Romanism. But this I am learning to overcome by His help.



Rev. P. B. Petitpas.

It requires patience, faith, love and perseverance on the part of the worker, for his only visible help is the Lord. I have to do all the singing, praying and speaking. I trust as soon as the new converts grow in grace and in the knowledge of Christ, they will be more of a help to me in the services. But I must say this in their favor, they are good listeners, and again; babies do not keep mothers at home. When three or four of these babies start their crying, a weak-lunged preacher would have to strain his voice to some extent.

The greatest hindrance in the way is their lack of ability to read. But whenever I find one in the family who can read, I always supply such a home with a New Testament. I very often leave one, even in homes where they cannot read, and tell them to have some of their friends read it to them. God is richly blessing this work of giving out New Testaments, as I already see many visible results.

Here is one instance. A boy read several chapters in the home every day. He always carried his Testament to school, but one day he had the misfortune to have his coat stolen at school, and in the pocket he kept his Testament, and of course it went

with the coat. The next time I saw the boy he had a hard luck story to tell me, with tears rolling down his cheeks. He said he didn't care about the coat, but the Testament was the thing that couldn't be replaced. After listening to his story, I gave him another and told him to take better care of it this time, so the broken heart was soon mended and the joy restored.

Our great need now is places of worship. Thus far I have only one small dwelling to hold services in, and at other places I have to hold my services at private homes.

I need the sympathy and prayers of all the good Christian people. Many doors are opened. Pray that God may give me grace and strength and wisdom to preach the unsearchable riches of Christ to a poor, deluded and lost people who have a desire to know the truth.

Lake Charles, La.

(The above article was sent in too late for our last "foreign number, and has been held over. We have been much interested in the work of the Protestant Churches in France, and sometimes forget that the same work is just as necessary in our own country.)

PALACIOS.

MRS. R. P. MORROW.

THERE is a legend that many years ago before Texas was a State, perhaps even before she was a republic, a small party of Spanish seamen lost their bearings in a storm on Matagorda Bay, and after the storm subsided drifted about without chart or compass in search of land. Sailing with the breeze from the South, their craft brought them into a bay, and as they sailed, they saw near the north shore three beautiful palaces

surrounded by broad and magnificent grounds. The scene was a most enchanting one to their weary and longing eyes, and towards this point they set sail, finally landing on the north bank of the bay, but the enchanting vision had entirely disappeared. However, so impressed were the sailors with the beauty of the vision, and so grateful were they to again set foot on solid ground, that they then and there named the spot Tres Palacios, which



Some of "Grandma's" girls doing their bit.

fully defined, means "the place of three palaces," and by this name the bay has ever since been known.

The mild climate in winter, the delightful breeze in summer, the beautiful bay, sheltered by nature from severe storms, the lovely palms, the winter gardens with fresh vegetables, the delicious oysters and red fish, were good enough reasons to found a city. When the city was founded and named the "Tres" was dropped, for destiny has decreed that Palacios is to be the place of many palaces, a city of beautiful homes, fit dwelling places for kings, princes, potentates, or any other persons.

But this story is not of kings, but of humble Mexicans. Palacios seems to go by threes. There are three large oyster houses, and they employ a good many Mexicans to open oysters during the season, and the cotton crops near by keep them employed the remainder of the year.

Among the Americans there are three thriving Protestant churches, the Baptists, Methodists and Presbyterians. The Methodists have built an attractive church for the Mexicans, called "Bethel." It is large and well furnished. But some of the Methodists "fell from grace" and were willing enough when the persevering Presbyterian saints happened along, to let them do the persevering. A Presby-

terian student from Tex.-Mex. went to Palacios to work for a living. He also began to work at the Methodist Mission on Sunday, and he got the staunch blue-stockinged Presbyterian family of Clements interested in the mission. After he left, the Clements kept up their work, without pay, without recognition, with just the love of doing good to the Mexicans.

On Sunday afternoon, in all sorts of weather, "Miss Mattie" gets into her Buick and goes by for Mrs. Moore, the organist (and a faithful Methodist) and for other helpers.

The most interesting character in the congregation is "Grandma," a dear old soul, intelligent and pious. Her children, grandchildren and relatives are the backbone of the congregation, the pillars of the church.

Grandma was very ill during the winter, and her sickness almost broke up the services. But it takes much less than the illness of a staunch member to interfere with the meetings. One Sunday "Miss Mattie" and her helpers arrive to find a good-sized congregation already awaiting them. The next Sunday she brings extra teachers and goes extra early, but is disappointed to find that the congregation hardly outnumbers the teachers. Wed-



Palacios Bay.

dings or funerals of any Mexicans whatsoever, beautiful days for sailing, visiting relatives from some ranch, and "northers" are among the important distractions. No wonder the Methodists were ready to let the Presbyterians persevere for a season, both in season and out of season—but the Methodists have taken hold again.

Nowhere have I seen a better example of interdenominational co-operation. There is no strife nor jealousy, but just

a common need being filled by very uncommon folks. The Interchurch World Movement is not exactly a new thing, it is just the development of such spiritual Christianity as is exhibited in this town of Tres Palacios.

Coyoacan, Mexico.

(After an illness Mrs. Morrow spent some weeks in Palacios, recuperating, and thus came to know about this work, and wrote it up for the Home Mission Department.)

EXTRACTS FROM ANNUAL REPORT.

ASSEMBLY'S HOME MISSIONS.

"**L**INE upon line and precept upon precept," has scarcely served to educate the Church into a comprehensive understanding of the various functions of its Home Mission agencies. The confusion of mind between Local Home Missions, as conducted by the individual Presbytery or self-supporting Synod in their respective bounds, and as distinguished from Assembly's Home Missions, is the source of much damage to the cause. Lack of appreciation inevitably leads to lack of interest. The obligation upon each strong Presbytery or Synod to sustain its own work and meet its own destitutions is self-evident. There are, however, weak Presbyteries utterly unable to sustain their dependent churches, and there are destitute classes unequally distributed throughout our bounds whose needs cannot be borne by any one Presbytery or Synod. This situation calls for the combined strength of the whole in a common service, which necessitates the agency of Assembly's Home Missions to function for the entire Church. It is therefore the balance wheel whereby are equalized the weak and the strong in a joint ministration to human need in our bounds.

The distinctive work assigned to Assembly's Home Missions is sustentation in weak Presbyteries, evangelizing the frontier, ministering to foreigners among us, the Indians, the Mountaineers and the Negroes. As these classes are more in evidence in certain sections than in others, this is the explanation of the fact that Assembly's Home Missions cannot function equally in all parts of the Church, but must operate chiefly where these dependent classes are most numerous. They who demand that Assembly's Home Missions expend its funds in their section or Synod are unmindful of this distinctive work assigned to this agency by the Assembly, and are confusing

it with Local Home Missions which pertains to Presbyteries or Synods.

Assembly's Home Missions is also the agency which sounds the evangelistic note throughout the whole Church, and which seeks to stimulate the Church in its distinctive mission of soul winning. By its publicity department it conducts likewise a campaign of promotion, in which benefit it participates not alone, but which furnishes missionary fuel for kindling the whole Church into a flame of missionary enthusiasm for humanity.

HOME MISSION OBJECTIVES.

For some years the Executive Committee of Home Missions has iterated and reiterated its unswerving purpose to continue its educational campaign, having as its ultimate aim two great objectives. One was an increase in salaries of its missionaries to a living wage; and the other is an adequate equipment for the mission stations. The committee has been handicapped in attaining these aims by reason of insufficient funds. The receipts for many years past have been barely sufficient to maintain the work on the present circumscribed basis. The committee has been still further embarrassed by constant demands for enlarging the area of its operations, the compulsion being so imperative as to be irresistible, but the enlargement has been chiefly at the expense of our missionaries, who have been compelled to await the slow-increasing benevolences of the Church.

Increased Salaries.—Due largely to the Progressive Program and unusual legacies for several years in succession, the committee has at last partially attained its objective for increased salaries. For two years it has gradually raised salaries, and had not the high cost of living exceeded our

increase the missionaries would have been at least comfortable. Bradstreet and Dun estimate that \$1,000 will now purchase only \$437 at prices compared with four years ago. As speedily as the Church supplies the means the committee will continue its pursuit of its worthy objective.

Adequate Equipment.—This second objective comes within the range of our vision as a possibility this year for the first time. Appeals for special funds for material equipment have met with partial response and several legacies for buildings have quite recently become available. These, added to small funds which have been slowly accumulating and the fortunate sale of several pieces of real estate, have made it possible to make appropriations for buildings aggregating over \$100,000. In most instances the plans have been made and either the contracts let, or else laborers engaged to do the work under our own supervision, where we estimate we can save money by employing day labor.

The larger part of this equipment, however, is for dormitories and schools in the mountains, and in some cases far from railroads. The difficulty of securing material in the mountains and the lack of transportation have to a certain extent halted our progress. The contracts and estimates somewhat exceed the resources in hand for the purpose. By the time this report is laid before the Assembly our funds now on hand for meeting these bills will be perhaps exhausted, but we are proceeding on the assumption and faith that these unfinished buildings will be completed and all costs paid in time for the fall sessions of our missionary institutions.

THE SCOPE OF THE WORK.

The gradual enlargement of our sphere of service and the combination of other agencies with Assembly's Home Missions entail upon the Executive Committee a responsibility for conducting eight departments of work. Each has a distinctive purpose and an importance of its own, evident from the fact that in some denominations five separate boards coincide with and carry on the work assigned to our one Executive Agency.

By States or Synods.—The unequal distribution of the needy and the ability of some Synods to sustain their own work necessarily call for larger assistance in some sections than in others; but, as a matter of fact, there is not a Synod in the whole Church but is receiving some financial assistance from several departments of Assembly's Home Missions.

By Budget of Needs.—Surveys made re-

vealing need and applications from various Home Mission Committees for appropriations reveal larger responsibilities than the Executive Committee can well meet, but the following is a digest of details, enumerated in totals, as the result of investigations on the field after thorough sifting in our office, and is not therefore intended as a full exhibit of *askings* but a conservative estimate making provision for a small increase in salaries, partial equipment of our most important institutions and a limited advance work by way of enlargement.

Evangelistic	\$ 25,000
Sustentation	68,000
Church Erection	70,000
Frontier	30,000
Mountain	53,400
Foreign Speaking and Equipment..	80,400
Colored and Equipment	80,400
Mission Schools and Equipment....	100,900
Indians and Equipment	116,200
Jewish Mission	15,000
Auxiliary and Campaign Committees	
etc.	15,100
Administration and Publicity	25,000
Total	\$679,400

By Recruits Needed.—One of the great embarrassments of the Home Mission Committee in the past has been the lack of funds to maintain its enlarging work, but now that the Progressive Campaign is beginning to relieve that difficulty, we are finding ourselves somewhat handicapped by a scarcity of thoroughly trained workers for the various demands from the field. Including wives of missionaries, our force numbers over 700. It should be not less than 1,000 to answer the present needs for the most efficient service. The Executive Committee issues its call, therefore, to the young men and women in our institutions to give earnest heed to the fundamental claims of the great Home Mission fields of the Church. There is most urgent appeal at once for volunteers—men and their wives who are willing to invest their lives to the best advantage; as Edward Markam puts it: "Wanted heroic men, star led." Capable leaders as principals and teachers in our missionary institutions can be utilized and must volunteer in ever increasing numbers.

SUSTENTATION.

This department is based on a universal principle operative alike in the natural, the business and in the spiritual world. Every child brought into the world is dependent

on others for sustaining its natural life during the period of development. In the business world investments must be backed by further outlay of funds until the enterprise passes the crisis of trial. There can be no exception to the law in the spiritual sphere. Ordinarily churches grow gradually from infancy to full development and must have strong supporting arms upholding them during their weakness. In many instances by the law of compensation they in turn repay with interest the investment, and like the banyan tree furnish support to other growing offshoots from the parent body. In other cases the weakling never attains manhood's strength by reason of giving its life blood to others as its membership is depleted by removals to build up other communities.

Sustentation is thus the chief method by which Assembly's Home Missions function in weak Presbyteries, acting as the common agency for the whole Church, enabling the stronger Presbyteries to extend helping hands to the weaker. A large part of its Home Missions funds must be devoted to this worthy purpose. Results are not so apparent as in evangelistic efforts where large ingatherings can be counted, but without such sustentation aid these ingatherings will be scattered, the evangelistic effort dissipated and the financial investment lost. Shifting populations account for the fact that strong churches sometimes find themselves reduced again to the necessity of securing aid from sustentation funds, just as the aged minister occasionally becomes dependent on Ministerial Relief funds. So gradually and so far reaching have these changing centers affected the life of the Church, that our Sustentation Department extends the benefits of its beneficent influences to practically every Synod of the Church.

THE FRONTIER.

The Department of the Frontier expends constantly into ever widening areas with new significance at each revolution of the kaleidoscope of changing conditions. The term now includes three separate types. There is still the frontier of the *West*, to which must be added the frontier of rural life and the frontier of the *overcrowded city* in the suburbs as well as in the slum districts.

The Western Frontier.—Arkansas, Louisiana, Oklahoma, Texas and New Mexico, instead of being fully occupied, are constantly opening new areas of need and of opportunity as the advance of population,

of railroads and of new business enterprises develops new sections of recently unoccupied territory. Like the proverbial "poor always with us," the Home Missions' needs are equally ever appealing. It is an illustration of "changing the place and keeping the pain."

The western frontier once consisted chiefly of new towns and community centers peopled by our emigrating sons and daughters, who must be cared for by their spiritual mother. Then came the opening up of great cattle ranches for agricultural purposes, the introduction of "dry farming" and the building of great irrigation plants, which quadrupled land values and multiplied enormously populations. Now the oil fields are duplicating on still larger scale the needs and opportunities. Some town in Texas (Ranger, for example) will be transformed over night from a village of 500 to a city of 20,000, with no accommodations for the incoming tides except tents and no provision whatever for their spiritual interests. In such environments human nature degenerates, vice abounds and the Church is helpless by reason of lack of men and means to handle the situation. The Church as a denomination is too occupied with local problems everywhere and too far removed from these exciting scenes of business adventure and of moral conflicts to understand and appreciate the situation. It is a repetition of lost opportunities: "As thy servant was busy here and there it was gone"; while these appealing fields of need might justly take up the lamentation: "The harvest is past, the summer is ended and we are not saved."

The Rural Life Frontier.—Due to shifting population, increasing tenancy, changing economic conditions, an absentee ministry, lack of leadership and wretched equipment, many country churches are declining in membership and multitudes are abandoned and dying. Many stand idle through most of the year, with a spasmodic effort annually to save the day by a revival of an emotional type. Surveys indicate that one denomination with 17,000 country churches has 12,000 which have not services for full time. In another denomination nine-tenths of its rural churches are served by absentee pastors. One town of 2,000 people has had only an occasional service in ten years. One village of 400 people had never seen a minister in the fifteen years of existence. Seventeen counties in central and far western States are reported as without any churches. Twenty-five thousand men, women and children in one industrial area in a central southwestern State are without any religious supervision. These facts re-

veal an ever-increasing religious frontier in the rural life of the nation.

The Urban Frontier.—If decreasing population or its changing types, create the frontier in rural Christendom, it is just the opposite cause which affects the city. Overcrowding in the cities furnishes opportunity for great masses to hide themselves in the midst of their growing numbers. Labor unions and fraternal orders minister to their social natures and become substitutes for the Church. Cities become the hotbed of disaffection, the seething cauldron of conglomerate anarchistic and socialistic principles that ferment and foam under the very shadow of the Church, which, alas, is not efficiently organized nor sufficiently equipped to meet this irreligious propaganda. The Church works practically one day in the week. Evil forces are working day and night. Solitude on mountain height or in the trackless desert is not so effective in isolating a soul as the enveloping masses of a crowd. This creates the frontier problem of the city. It is more difficult than any other type and well-nigh the despair of the Christian statesman.

While the country furnishes the moral fiber of the nation, which rejuvenates the city, yet it is the city which is the determining factor of national life. "As goes the city so goes the nation." Will the time ever be when the kingdom of God shall come in such power and influence as to make "the great white ways" of our cities the "highways" of holiness and their slums the breeding places of righteousness, while the city itself becomes a more appropriate symbol of "the holy Jerusalem, descending out of heaven from God," "A city which hath foundations whose builder and maker is God."

MOUNTAIN WORK.

In extent the mountain section stretches from Pennsylvania to Georgia and occupies the largest area of any portion of our Atlantic slope. In type it presents the problems of isolation, of illiteracy and of irreligion. In occupation its inhabitants live largely by fishing, hunting and farming on such small scale as to confine their products to vegetables, fruits and corn only in sufficient quantities for their frugal meals. In characteristics its people are generous hearted, though somewhat suspicious of strangers, excitable in temper leading often to deadly feuds handed down from father to son through succeeding generations, proud of their physical prowess and of their family traditions. The poverty of their lands has made them dependent on a native

spiritual leadership of a voluntary character that has taught them to despise and distrust a paid ministry and bound them in the shallows of circumscribed life and religious experience.

The Home Mission operations of our Church for them began only a few years ago on a small scale, but under the marvelous guidance of divine Providence it has developed into an extension work which is reaching now thousands of children in mission schools, by which means the confidence and good-will of their fathers have been won and many of them brought into the fold of our Church. Whole communities have been transformed and the field has unlimited possibilities, as the work of occupying and possessing the mountains for Christ is only just begun.

Rev. J. W. Tyler, Superintendent.—"The Annual Report calls to our attention two outstanding features for the year. The encouraging feature is, that all of our day and boarding schools were overcrowded and pupils were turned away from our schools in every section of the Southern Appalachians. No greater tribute could be paid by the people to the success of our efforts to give them the very best possible schools. In connection with this statement, we would emphasize the fact that the attendance at Sunday school and church has been in excess of the interest thus manifested at any other time in the history of the mountain work. The other outstanding feature may not seem so encouraging, but viewed in the light of general conditions of 1919 we are thoroughly grateful. During 1919, for the first time in the history of the work, we have had difficulty in securing a sufficient number of community workers, Sunday school workers and teachers. Availing ourselves of every opportunity we have had to carry on the work with an insufficient number of laborers at a number of points. We cannot say too much for the consecration and fidelity of those who have labored with us at a time when many of our missionaries were doing almost double work. There has been no complaint and we desire to testify to their splendid missionary spirit.

FOREIGN SPEAKING.

(Telling sentences from the Reports of Our Workers.)

The advance has been along all lines, rather than some specialty, and all the interests of the work have been carefully looked after, our goal being a self-supporting, self-directing Mexican Mission, equipped and trained for its share in the evangelization of the 800,000 Mexicans in this great

state. This progress is fairly indicated by an increase of eighty per cent. in the professions of faith over last year and a growth in total contributions from \$2,516 to \$3,907—Rev. R. D. Campbell.

"This advance field as a missionary enterprise is a big proposition—big with possibilities. It was started with the first day of May of last year, and it takes in over four Presbyteries, 108 counties—about one-third of the State of Texas. It is located in the central and northern part of the State. There are not less than 125,000 Mexicans in this field, and the number is rapidly increasing. Our Church did not begin this work any too soon."—Rev. Walter S. Scott.

"Without exaggeration our work is fast becoming one of the best of its kind in this country, proving its real worth and usefulness among 10,000 Italians, who have established themselves in Kansas City. Our principal aim is to win souls for the Master, and we are placing due emphasis on the religious side of the work, but in order to attract people who through prejudice or ignorance would fail to come in our place of worship, and to improve the body and mind of future Americans, we have been using to great advantage the settlement work. We take the child from his birth through the cradle roll, lead him in to our kindergarten and our Beginners' Department at the age of three, and on through the various departments of our Sunday school he is led into the church.

"If we were to point out the most important addition made to our work which will have far-reaching results for the Americanization and Christianization not only of the Italians in Kansas City, but in the United States, we would point to our own publication, the 'Italo-American Review,' a monthly magazine in Italian and in English of the same size of the Missionary Survey, edited by Mr. Bisceglia."—A Worker in Kansas City Italian Mission.

"Last January when I first came to Ensley we had only two tables in the kindergarten; now we have seven and all as full as the two were a year ago. This fall we had to have the partition between the club room and kindergarten taken out to make room to seat them all—over 100 in attendance. Our summer vacation school brought us in touch with many new families. We are now hoping and praying that this new year will bring us a suitable church building and a pastor to care for the spiritual needs of these families who are sending their children to us, for whom there are no Protestant services in their own language by any denomination in Ensley. We have

been without a pastor for over two years and the chapel has become so dilapidated as to be unfit even for Sunday-school services. I know the mission is like a growing child, its needs are always more and more, but you do not want us to stop growing, do you?"—Miss Haskin.

"We printed 55,000 tracts, 35,000 announcements, 1,300 cards and posters and 700 small hymn books, used in the places where we held the meetings.

"At the meeting of Presbytery at Bradenton Brother Estevez delivered an address on the subject of 'An Industrial School for Latin Boys,' which was ordered printed by the Presbytery. We hope for such a good industrial school that our boys can be under another spiritual influence than that of the cigar factories.

"We held series of services in different sections of the city, where great crowds attended, Italian children specially. Twenty-eight persons signed cards in these meetings. Before the series closed we dismissed seven members, five of whom went to Cuba; two of the best members of our church. Besides the special services of the campaign some cottage prayer meetings were held."—Rev. Eladio Hernandez.

"Instead of Protestants as today, Catholics are to take the officials' places in charge of the mines, and on account of this our work will shortly be discontinued. We have been very successful in our missionary work, organized in the last two years a fine congregation and built a good church, with working up a Sunday school attendance regularly to fifty-two, all of them Hungarian children—they are taught by Mrs. Von Pechy in English. Now shortly we will leave this work on account of ill health and the change to Catholic hands, for which my heart just aches. It has been a hard task—thank the Master, fruitful in every respect. The people have bettered themselves, living a clean and Christian life and assimilated to Americanism in this short time beyond expectation. What, if anything, can be done in regard of this work, or the one on Coal River?"—Rev. E. E. Von Pechy, who was employed by the Mining Companies.

COLORED WORK.

The Negro population of the United States is eleven millions—which means one in every ten—and is still increasing though not as rapidly as the whites. In two Southern States, South Carolina and Mississippi, they are in the majority; in Georgia, Florida and Alabama they equal nearly one-half of the population. Thirteen Southern States report each more than 200,000; eight of these

have more than 600,000; and several nearly a million. These thirteen Southern States contain six-sevenths of the Negroes of the United States. In exactly one-fifth of all the counties of sixteen Southern States the Negro is in the majority. Heretofore the Negro question has been almost exclusively a Southern problem.

The Department of Labor reports that "recent extraordinary occurrences—the war in Europe, with the consequent shortage of labor in the North, the ravages of the boll weevil and flood conditions in the South—have set on foot a general movement of Negroes northward that is affecting the whole South." In addition to these conditions it is said other causes influencing this exodus from the South are: Low wages, better educational facilities, unsanitary housing, lynching and the propaganda of labor agencies.

Can a democracy successfully deal with race problems? Autocracy armed with unlimited authority and backed by militarism may curb the prejudices and passions of men, but democracy with its insistent demands for the largest personal liberty has a more difficult task, especially when Socialism cultivates the contradictory principles—of eschewing class antagonisms and intensifying them at the same time. Amicable adjustment of race relations and the cultivation of good-will between them is the acid test of Christianity. The Gospel of "good-will toward men" announced by the Angels at the Nativity, promulgated by the teachings of Christ and professed by the Church in all ages, should manifest itself in consistent practice. Would it not be well for the churches and individual Christians to promote a campaign for practicing more cordial relations between the races? Can a superior race successfully evangelize another unless it does more than "preach to it?"

JEWISH MISSIONS.

The conscience of many Christians is very much exercised as to the religious status of our Jewish friends, but the subject presents the most perplexing problem now embarrassing the Church as to methods of approaching these "lost sheep of the house of Israel." Special "Missions" both denominational and undenominational have hitherto failed of practical results.

Dr. A. W. Anthony, Executive Secretary of the Home Missions Council, urges that "The Christian Churches of America should undertake to establish friendly relations with the somewhat more than three million

Jews of our land," stating as the result of his investigation that, "Out of a population of more than one and a half million Jews in New York City, between eighty and ninety per cent. have lost all vital connection with the Synagogue." The Committee on Exceptional Groups reported to the last Home Missions Council, "That eighty per cent. of the Jews in America are not actively connected with the churches of their own faith . . . ; that fully half of this eighty per cent. are hostile to Christianity. It is doubtful whether, if any of us had belonged to a race that have been so oppressed and persecuted, martyred, ostracised, and often massacred by so-called Christians, we would have anything but the same kind of bitterness in our hearts."

A leading Jewish rabbi states: "We Jews have given religion to the world, but have little ourselves. We gave God to the world, but we have little of God in our own hearts. The Jews are not studying their own Bible; other people are studying it. Our tremendous indifference is our worst ailment. We are troubled with agnostic atheism, materialism, and Christian Science." Rev. Henry L. Hellyer, a Christian Jew, of the Presbyterian Church, U. S. A., gives a most distressing account of their religious condition: "The Jews in this country especially—they number now about 3,000,000—are drifting rapidly away from the faith of their fathers and are either becoming anarchistic socialists, or worse still, moral degenerates.

For more than a year our Home Mission Committee has been corresponding with the Home Mission Board of the Presbyterian Church, U. S. A., as to the feasibility of conducting a joint Jewish Mission in the city of Baltimore. The details of the arrangement are now being worked out, and we expect in the near future to have this work in full operation.

At the same time we urge the Church not to be satisfied with this meager effort to evangelize these brethren of our Lord Jesus. A conference held in Montreat, North Carolina, during the past summer, of representatives of all the Synods of our Church had submitted to them the problem of approaching the Jew, and they unanimously adopted the following resolution:

"That the best service to the Jew for the present can be rendered by individual effort to reach individual Jews for the Kingdom."

We most heartily commend this to the ministry of our entire Church and lay it on their hearts and conscience as perhaps the only adequate solution of the problem.

MY FATHER'S WORLD.

This is my Father's world. O let me ne'er forget
That though the wrong seems oft so strong,
God is the ruler yet.

This is my Father's world. The battle is not done.
Jesus who died shall be satisfied,
And earth and heaven one.

This is my Father's world. Should my heart be ever sad?
The Lord is King, let the heavens ring,
God reigns—let the earth be glad.
—*Maltbie D. Babcock.*

OUR SPICE BOX.

"Protestants worship a clock." Who said it and why?

What is the latest development in the work among the Italians?

Who didn't know her husband's name?

The coat could be replaced. What couldn't?

Human nature is inter-racial. Golf and automobiles may keep Americans from church. What things keep the Mexicans from service?

What does Home Missions do?

It is the balance wheel whereby are equalized—what?

As goes what, so goes the nation?

The most important addition to our Italian work, which will have far-reaching results is _____?

Do we want to stop growing? What is it that is like a growing child?

The best service that can be rendered to the _____ is by _____.

SENIOR HOME MISSION PROGRAM FOR MAY.

Arranged by Miss ELEANORA ANDREWS BERRY.

CHRISTIAN AMERICANIZATION CENTERS.

1. Hymn—We've a Story to Tell to the Nations.
2. The Law for the Foreign Born. (From Bible Message for the Stranger Within Our Gates, by Ida Withers Harrison:
Ex. 22:21; Ex. 23:9; Deut. 23:7; Deut. 23:8; Num. 35:10; Num. 35:11; Num. 35:15; Lev. 19:34; Deut. 1:16; Deut. 24:17, 18; 2 Chron. 6:12, 14; 2 Chron. 6:32; 2 Chron. 6:33; Isa. 56:6; Isa. 56:7.
3. Prayer—That our nation and the individuals who go to make it up may in all respects keep this Law for the Foreign born among us, and may exercise toward them a spirit of real Christian brotherhood.
4. Reading—I am an American.
5. An Italian Community Center.
6. With the French in Louisiana.
7. A Lesson in Genuine Hospitality.
8. A Study in Christian Co-operation.
9. Map Talk on Foreign Work.
10. Review of Annual Report.
11. Roll Call.
12. Prayer—For God's blessing upon all our workers among the New Americans, that our work may prosper and grow and that through it many souls may be led to a saving knowledge of Christ, and to become Christian citizens of our land.
13. Hymn—Go Labor On.

Notes:

1. Copies may be had from Literature Department, 1522 Hurt Building, at 10c. per dozen, or see Missionary Hymnal, 18c. with postage.

9, 11. See free map and leaflet, from Literature Department, 1522 Hurt Building, and Calendar of Prayer, 15c.

The Woman's Auxiliary of the Presbyterian Church in the United States

MRS. W. C. WINSBOROUGH, SUPERINTENDENT AND EDITOR
257-259 FIELD BUILDING, ST. LOUIS, MO.

EVERYCHURCH.

A MORALITY PLAY IN HOME MISSIONS.

MRS. R. MACLEAN WHITTET.

Characters.	Costumes.
Assembly's Home Mission Committee.	Carries or wears map of U. S. or of Southland.
Everychurch.	Long white dress; blindfolded when she enters.
Knowledge.	Wear caps and gowns.
10 Facts.	

STAGE.—If possible, should be in front of an open door over which is written "Opportunity." Knowledge enters through this and remains on stage all the time with Home Mission Committee and Everychurch. The Facts appear here, but go away after speaking. As many facts may be added as the society desires. At the close of the verses read by Knowledge, all gather near this door singing "America, The Beautiful."

Assembly's Home Mission Committee:

Why is it, Everychurch, you make no response when I appeal for educational and industrial missions? Do you not see that the door of opportunity stands wide, and people beyond are challenging you to enter?

Everychurch:

I see no door. I hear no voices.

Knowledge (to Home Mission Committee):

'Tis folly to speak to her thus. She is blinded by ignorance. Tear this from her eyes (removes blindfold) and let me show her the open door. I shall call Facts, who will speak for themselves. Fact No. 1!

(Calls each Fact by number, one at a time.)

Fact No. 1:

Not far from you, shut up in mountain coves and dwelling on forbidden hillside, there are hundreds of thousands of people living in poverty, ignorance and sin, waiting for you to show them how to live. Their condition is due principally to isolation and lack of opportunity. They are our countrymen, and at our very door, and yet many know more of the people in China or Japan than they do of these "near relations." (Exit.)

Fact No. 2:

Their houses are poor and bare, a log cabin, usually windowless, or having wooden shutters that exclude both light and

air. Labor-saving devices are unknown and their poverty is pitiable. They are ignorant of the simplest rules of hygiene and sanitation. Their home surroundings are worse than wretched.

Fact No. 3:

These Highlanders have practically no chance to receive an education. The local schools, where they have them, are in session only a few months a year, and usually have inferior teachers. One girl, on entering a mission school, said that she had attended three of these without learning how to read one word. What could be more heart-gripping than the hungry, hopeless cry of a certain little mountain boy: "Nobody never comes in here and nobody never goes out. My paw jus' growed and never knowed nothin', and so did his paw afore him. Some time when I be hoein' corn on the mountain side I looks up the crick and down the crick and wonders if there ain't nobody never comin' to larn me nothin'."

Fact No. 4:

A woman's life in the mountains is one of unspeakable hardship. Married at an early age, she remains always the household drudge. The idea prevails that girls do not need much education, as it is hard for them to be spared from home. To break down the custom of making girls work in

the fields and to teach them the more important duty of good housekeeping is one of the reasons why Mr. Tufts conducts the Mission School at Banner Elk in the summer time.

Fact No. 5:

Our mountain schools give these boys and girls a secular education and teach them the Bible. In order to better their home conditions they also offer domestic science and give them industrial training. When they go out from these schools they become trained workers among their own people, and centers of a new influence in Christianity and civilization.

Fact No. 6:

The Southern Presbyterian Church has forty-three schools and over 2,500 scholars. The Assembly's Committee supports in full fifteen of these, with an annual expenditure of about \$8,570. The committee assists in the support of the other twenty-seven schools, in which so many mountain boys and girls are being trained for usefulness.

Fact No. 7:

Lees McRae Institute is the oldest and largest of these mountain mission schools. The Girls' Department is at Banner Elk, N. C. The session begins in the spring and closes in December. There is a regular course of instruction, a full and well equipped department of manual and industrial training and a hospital which is a part of the school. The hospital is virtually self-supporting and is succeeding beyond all expectations. It serves as a training school for nurses, and this practical knowledge of how to care for the sick will be of incalculable value in their homes. Since its beginning in 1899 over 700 girls have come under the influence of Lees McRae Institute. Fifty-six dollars pays the board and tuition of a girl for an entire session.

Fact No. 8:

The Boys' Department of Lees McRae Institute is at Plum Tree, N. C. It is doing for boys what Banner Elk does for the girls. They learn farming, practical trades, and, above all, Christian citizenship. Many of these boys have entered the

ministry and have gone back into their mountain fastnesses with the message of the gospel.

Fact No. 9:

Morrison Industrial School was established in 1911 at the foot of the great Nantahal Mountains, in North Carolina. Its object is to give worthy girls of limited means a first-class education. Its aim is three-fold, to train the hands, the mind and the heart. The domestic work is done by the girls, thus reducing rates for board and teaching practical housekeeping. Teachers and pupils live together as one family, and have the same table fare. A \$50 scholarship will pay the expenses, except books and clothing, of a girl for the entire session in this Christian institution where the teaching of God's word are held up as the standard of right living.

Fact No. 10:

While we have been able to do some few splendid things for our mountain boys and girls, the need is still great. But we are doing absolutely nothing for the industrial education of the colored boy and girl. Not one school does our Church support. Two children, orphans of a colored Presbyterian minister, were just a few weeks ago sent to an Episcopal school here in Virginia. The sum of \$25,000 has been requested, to be used at once for colored industrial education.

Assembly's Home Mission Committee:

And these are but a few facts. You yet know little of what we are doing to train the heart and hands of Indian boys and girls, or of the immigrant who needs it so sorely. Will you not come and see what you and I can do together?

Everychurch:

Gladly I will come. I want to have a share in enriching the lives of these people, and I see how great is the need for educational and industrial missions. I thank you, Knowledge, for opening my eyes that I might see this door of opportunity.

Knowledge:

(Read slowly 2 Timothy 3:14-17.)

All sing "America the Beautiful." (Oh, beautiful for spacious skies, etc.)



BUKUMBA.

Died February 17th, at Atlanta, Ga.

This little African nurse girl of Mrs. Motte Martin's is known to hundreds of her church people. Mrs. Martin writes of her life as follows:

"No words of mine could possibly do justice to the faithfulness, the devotion,

the beauty of this little life. Her service was all of love which took no account of self. Her misshapen little body held a spirit of rarest beauty, devoted to her Saviour, her own people, her adopted people."

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Set of Leaflets on "Tithing".....	4c

(Continued from page 262.)

tals in China that are doing Wassermann reactions. Those of you who have a penchant for research work have all the opportunity in the world to have a micro-organism or a parasite named after you as the discoverer.

Many a hospital has received or has been offered a special gift of an X-ray outfit, but you know it is about as useful as a fifth wheel without a roentgenologist. One such thoroughly trained worker in each of the large cities would take care of the needs of a group of hospitals and further the advance of medical science in China perhaps more than any other one agency.

There is a fine new medical school for Chinese women which will be ready for a complete staff very soon. It will be the most attractive teaching opportunity for medical women in the entire Orient. Many in America are already looking forward to this opportunity. Only the

best prepared people for the various departments will be chosen. Perhaps you are one of them.

I know why some of you are not coming, because I have so recently been up against the same reasons. My! But they look insignificant now. Professor Palmer once wrote that Harvard College paid him for doing what he would gladly pay it for allowing him to do. That describes very well the compensation of the missionary, measured by the inner outgo and not by the external income.

Many of you feel that you haven't the courage to face the years away from your home friends. One forgets in looking ahead that there are always fine, strong comrades going the same way, and if this is true anywhere it is true in the mission field. I've resolved not to preach, but to give you the facts, and ask you to picture to yourself the need, and then decide as to your share in the work.

Shanghai, January 15, 1920.

A PARABLE OF THE DAUGHTERS

BY MARY CALLUM WILEY.

AND it came to pass upon a certain day that the daughters who did the work of the Lord met that they might choose one to rule over them. And they said to the One who had a gracious way of winning friends, Rule thou over us.

But the One who had friendly ways said unto them; Should I leave off my visitings with neighbors and acquaintances whereby I gain much joy and not a little news, and closet myself in study that I may know enough to rule over the daughters in their meetings?

And the daughters said unto the One who lifted her voice in praise to the Lord, Rule thou over us.

But the One who had a voice said: Should I forsake my trillings whereby I delight my soul on a Sabbath merely to speak at the gatherings of the daughters?

And the daughters said unto the One who had the pen of a ready writer, Rule thou over us.

But the One who had a talent for writing said unto them: Should I leave off my writing wherewith I honor God and inspire man to higher service that I may rule in the assemblage of the daughters?

And the daughters said unto the One who never lacked for a word in season and out, Rule thou over us.

But the One whose words flowed on all occasions said unto them: Should I curtail my speech that I may keep silence

while other speak in the assemblages of the daughters?

And the daughters said unto the One swift to run errands of mercy, Rule thou over us.

But the One swift of foot said unto them: Should I forsake my visitations upon sick ones and needy that I may sit in the seat of honor when the daughters gather in their meetings.

And the daughters said unto the One whose hands were never idle, Rule thou over us.

But the One whose hands were ever busy said unto them: Should I leave off my cake-making and my stitching wherewith I gain much silver at the time of church festivals to be promoted over the daughters?

And the daughters said unto the One whose heart the Lord had touched, Rule thou over us.

And the One whose heart the Lord had touched said unto them: If, in truth, ye make me ruler over you, then come and help me with your talents. For in the work of the Lord there is need for hands skilled to labor, feet swift to run errands of love and mercy, voice lifted in praise, tongue trained to speak, winning personality consecrated to gaining souls for the Kingdom.

And the daughters hearkened unto the One whose heart the Lord had touched. And lo, the days passed by and the work of the Lord prospered. And the latter end of that assemblage of Daughters was better than its beginning.

AMMUNITION

CONDUCTED BY MISS CARRIE LEE CAMPBELL

306 WEST GRACE STREET,

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Sample Packets. Packets containing samples of pamphlet literature will be sent post-paid for the following prices: Samples on Life Work, 25c; On Spiritual Resources, 50c.; On Stewardship, 25c. These are most helpful, and you need to know them. Send direct to The Interchurch World Movement, 45 W. Eighteenth Street, New York.

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Plain directions for the beginner in soul-winning.

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What It Costs Not to Be a Christian. A unique approach to the unsaved. An effective leaflet.

Why a Christian Should Join the Church. Presents clear reasons why every Christian should attach himself to the visible church.

Why a Young Man Should Be a Christian. An earnest appeal to young men. It discusses some common difficulties and points out the three steps for entrance into the Christian life.

Prices (for any tract named above), 20 copies, 10 cents; 100 copies, 40 cents.

A Few Pageants.—The Junior's Dream. (3c); easy; for seven girls. Home and Foreign.

Two Masters (5c.). For seven college girls. Time, thirty minutes. Good.

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The Pageant of Darkness and Light. By John Oxenham and Hugh Moss. (25c.) Almost any number of characters, and occupying one hour and a half. Four episodes and large choruses. Home and Foreign Missions.

Alice's House-Warming, in "Everyland" for February, 1920. A charming Home Mission play for fourteen girls and boys. About twenty-five minutes. The magazine "Everyland" is 15c. a copy.

MISSION COURT



A Home for Our Missionary Soldiers on Furlough.

WON'T THE MISSIONARIES ENJOY IT.

MRS. J. CALVIN STEWART.

We are glad to inform the friends who have so kindly contributed to the erection of Mission Court that the building, which is situated near the Seminary in Ginter Park, is nearing completion, and is in every way fulfilling our highest expectations. The contractor hopes to have it completed by June 15th. We hope to have it completely furnished with new modern furniture and to make it as comfortable and attractive as possible.

There will be four apartments, containing four living rooms, four dining rooms, four kitchens, eight bed rooms to be furnished, besides shades and screens for fifty windows. We are now looking to our friends to help us complete their good work by furnishing one or more of these rooms. In order to have uniformity of furnishing, it will be necessary for the furniture to be purchased by a committee of the board. We are therefore asking you to send money for this purpose direct to Mrs. G. R. Cannon, Treasurer, 306 West Grace Street, Richmond, Va. The cost of the rooms will average \$200.

Inquiries are already coming to us, as to

the furnishing of rooms by organizations, Sunday school classes and individuals. One lady is ready to furnish a room as a memorial as soon as the house is completed.

The name of the contributor will be framed and placed in the room furnished.

One thousand dollars will *endow* a room and a silver plate will be placed upon the door upon which will be engrossed the name of donor and for whom the memorial is given. Please, dear friends, be as generous in helping us furnish this home, as you have been in erecting it. Our dear, tired, overworked missionaries are watching with deep interest the erection of the home and already applications for admission have been received. It was our pleasure a few days ago to meet one of our missionaries from Africa. His first words were of congratulation that the home was nearly completed, and putting his hand in his pocket, he said: "I want to make a contribution. There is nothing that is going to contribute to the comfort, health and happiness of these noble soldiers of the cross as this comfortable, modern and beautiful home." He who gives kindly gives twice.

HOW MUCH ARE CLASSES LIKE THESE WORTH?



DO YOU KNOW?

THAT Our Bible School has 48 such classes?

THAT At least 30 regular substitute teachers are needed?

THAT We have 50 babies on our cradle roll and many more who should be there? Is your child a member?

THAT The Beginners' Department has an enrollment of 80?

THAT The Primary Department has 92 on its roll?

THAT Our Junior Department has an enrollment of 125 between the ages of nine and thirteen?

THAT We have a Girl's Department composed of ten classes, with an enrollment of 125 and that they have their opening exercises on Sunday morning in their own room?

THAT This room needs chairs, a couch, a table, curtains and a few worth while pictures?

THAT We have a Boys' Department composed of eight classes with an enrollment of 55, holding their own exercises Sunday morning?

THAT Their Club Room in the Basement needs furniture, and that since the Boys' Club was organized the attendance of the Boys' Department has increased almost 25 per cent.?

THAT The Aim of These Departments is to Get Hold and Train Boys and Girls so as to Produce through Worship, Instruction and Training the Highest Type of Christian Manhood and Womanhood Expressing Itself in Right Living and Efficient Service?

THAT The Montreat Delegation deserves a very large part of the credit for the conduct of these Departments? Walter Brown is President of the Boys' Department; Phillis Harpold, President

of the Girls' Department; Eugene Brown, President of the Boys' Club, and all the other members of the Delegation have rendered large service from time to time?

THAT Of the 206 Enlistment Blanks signed, 58 per cent. were signed by workers in the Bible School, and 24 per cent. by boys and girls under twenty-four years of age?

THAT We are trying to give each boy and each girl in the First Presbyterian Church a chance to grow as Jesus grew? "And Jesus increased in wisdom (that's mentally), and Stature (that's physically), and in favor with God (that's religiously), and Man (that's socially).

THAT The Bible School is by far the largest and most far-reaching agency of the Church for religious instruction and training of the young people?

THAT More than 80 per cent. of those who came into the Church are from the Bible School?

THAT The literature alone for our Bible School costs \$700.00?

THAT For the support of our Bible School our Church gave last year 15c per member?

THAT We pay our janitor five times as much per capita as we pay to our Bible School?

IS NOT THIS KIND OF WORK WORTH MORE THAN FIFTEEN CENTS PER MEMBER?

This challenge was a part of the Church Bulletin for March 7, 1920, of First Church, Huntington, W. Va. This church has as Educational Secretary Miss Nancy White, a graduate of the Assembly's Training School in 1918.



Christian Education and Ministerial Relief

REV. HENRY H. SWEETS, D. D., EDITOR,
122 SOUTH FOURTH AVENUE,
LOUISVILLE, KY.

MR. JOHN STITES, TREASURER,
FIFTH AND MARKET STREETS,
LOUISVILLE, KY.

AN OPPORTUNITY FOR LIBERALITY.

MOST of our people can easily afford to be liberal—never before have they been in possession of such wealth.

There is one class who today are suffering greatly on account of the great increase in the cost of living—preachers—to whom we owe a solemn and binding debt.

The minister enters upon his duties of unselfish service to the community without any hope of worldly gain, and the Church, acting under the command of God, promises him “a living.”

He gives his time and talents without stint, denies himself many needed things and literally wears himself out in the service of Christ and his Church.

The Church gives the minister “a scant living” during his active days and has provided “a mere pittance” for the days of his weakness and need.

Even the secular papers are calling upon the Church to reveal common honesty in dealing with her worn-out preachers and needy widows and orphans.

To do this an Endowment Fund must supplement the annual offering of our people—just as the forty-eight cities and their suburbs helped care for the Levites.

The Governor of Kentucky, in pleading for the sufferers of Asia said, “Everybody give till it hurts and then give until it blesses.”

The General Assembly urges that the Endowment Fund of Ministerial Relief

“be made at least \$1,000,000” and that it be regarded “as an opportunity for special liberality rather than as a part of the regular budget.”

In the providence of God we have an opportunity now to provide more adequately for our ministers’ families who are in need.

A liberal elder offers to turn over the Graham Building, a fourteen-story, modern office building in Jacksonville, Florida, for \$700,000. He promises to give \$200,000 of this amount if the whole Church will add \$400,000 to the Endowment Fund by December 1, 1920. He will turn over the building to the committee just as soon as the \$400,000 has been secured, and we will then begin to receive a net revenue of at least \$5,000 each month.

HEAR WHAT THEY SAY:

Mr. George W. Watts, an elder of the First Church, Durham, N. C., and most deeply interested in Ministerial Relief: “It is a magnificent building, and I was told it was built in a more substantial manner than any other building in Jacksonville. I believe it could be sold under the hammer for more than \$700,000.”

Mr. Chas. T. Paxon, an elder in Springfield Church, Jacksonville, member of Executive Committee of Laymen’s Missionary Movement, councilman for ten years, and prominent in real estate and

The cut on the opposite page is of the Graham Building, a fourteen story modern office building in Jacksonville, Fla. A liberal elder promises to turn this over to the Endowment Fund of Ministerial Relief, conditionally.

insurance circles: "The Graham Building can be valued two ways. First, its replacement cost, which those competent to estimate fix at a figure above \$1,500,000; second, its income value, which on a 6 per cent. basis (net) fixes its value at \$1,000,000."

Mayor John W. Martin, serving his second term in the highest office in Jacksonville: "This is the most substantial building of its character in the State, and compares favorably with anything in the South. As to its value, the most conservative place it at one million dollars or more."

Mr. Geo. W. Clark, president Real Estate Board, past president Rotary Club, owner of Clark Building (five-story office): "In reference to the value of the Graham Building here, my judgment in the proper basis of valuation is to capitalize the net income on a 6 per cent. basis. Using this method and the net income being as I am advised \$60,000 per annum, makes the value of the prop-

erty \$1,000,000, which I consider fair."

Other testimonials will be given later. Your Executive Committee has made a most thorough, business-like investigation and we are convinced we can make this a model investment for our aged and infirm ministers and the needy widows and orphans of deceased ministers.

One friend has just written, "I hereby pledge \$500, payable as soon as you call for it. Will give more if needed."

Another one of the best business men in our Church has just sent five one hundred dollar Liberty Bonds "to help increase the Endowment Fund to \$1,200,000, so you can buy the office building in Jacksonville, Florida. Praying and trusting you may be able to raise the \$400,000 needed to buy it, I am, etc."

Do not wait for others! Others may wait for you! We will not forsake them!

Send your offering to Mr. John Stites, Treasurer, care Louisville Trust Company, Louisville, Ky.

ATTRACTIVE INVESTMENTS FOR THE OLD PREACHERS.

We have the following attractive investments to offer to individuals, churches, Sunday schools and societies—the income to go perpetually to care for the Old Soldiers and needy widows and orphans of our deceased ministers:

72,962 square feet of rentable office space in The Graham Building, Jacksonville, Fla., at \$10 a square foot, or 325 office rooms that average 203 square feet each at \$2,030 a room, and 2 banks and a store on the first floor with 5,075 square feet at \$50,750, and a restaurant in the basement of about 1,912 square feet at \$19,120, or 13 floors (with 25 offices each of about 5,075 square feet) each at \$50,750.

But many of these investments are being taken up for the Church. Mr. C. E. Graham has already paid \$200,000 for 20,000 square feet. Other friends have sent \$24,550, which purchases 2,455 square feet. This leaves 50,507 square feet still unpaid for. Just as soon as this is purchased for the Church, \$5,000 a month will go into our treasury for these faithful servants of Christ and our Church.

FACTS FOR FUEL.

"Facts are the fuel that feeds the fires of enthusiasm."

"If ye know these things happy are ye if ye do them." John 13:17.

"And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Matt. 25:40.

We have on our roll of beneficiaries of the funds of Ministerial Relief 107 ministers, 162 widows and 25 orphans, 294 needy homes.

When the Church ordains a man to the Gospel ministry, she says to him, "You minister to us in spiritual things and we will care for you in material things."

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:14.

The 107 ministers have reached the average age of 71 years.

The oldest beneficiary is 91 years of age and has labored 57 years in the service of our Church. The youngest minister enrolled is 36 years of age, and is now an invalid.

"Take heed to thyself that thou forsake not the Levite as long as thou livest in the land." Deut. 12:19.

The 107 ministers have served Christ and our Church 3,364 years, an average term of service of 32 years. The 187 deceased ministers whose families are on our rolls served for 4,799 years. These 8,163 years of service were rendered in the following Synods: Alabama, 669 years; Appalachia, 53; Arkansas, 237; Florida, 257; Georgia, 696; Kentucky, 394; Louisiana, 253; Mississippi, 424; Missouri, 326; North Carolina, 899; Oklahoma, 122; Snedecor Memorial, 1; South Carolina, 777; Tennessee, 633; Texas, 822; Virginia, 1,371; West Virginia, 97; Foreign Mission Fields, 42; Presbyterian Church, U. S. A., 72; Congregational, 18.

"Let him that is taught in the word

communicate unto him that teacheth in all good things." Gal. 6:6.

Of the 162 widows on our roll, the average age is about 63 years, and their husbands spent in the service of our Church an average of 25 years.

In these homes of refinement and want are 96 little fatherless children under the age of 14 years. Of these 46 are not yet 10 years old.

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." Prov. 3:27.

None of those whom we assist received more than \$600.00 last year. Average assistance to ministers, \$289.56. The average assistance to *each family* is \$221.68 per annum; or sixty-one cents a day per family.

"But whoso hath this world's good, and seeth his brother in need, and shutteth up his compassion from him, how dwelleth the love of God in him." 1 John 3:17.

Do you realize that there are aged and enfeebled ministers, who have broken down in the service of Christ and our Church, refined, patient, godly men, who are inadequately supplied with life's necessities, or wholly unprovided for now, today, at this present time; while thousands of dollars are being given by Presbyterians to objects very remotely related to the Kingdom of God, or to charities which are often unappreciated and accomplish little good. Some one has said, "This is a perversion of the Christian idea. It is the Church neglecting to practice among her own the gospel she preaches."

"If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8.

The little assistance which the Church gives through her Committee of Ministerial Relief brings more of cheer and sunshine into these darkened homes than you can imagine. The gratitude of the

beneficiaries is unbounded. They say: "We are constantly remembering at the Throne of Grace those who have made this help possible." Have you a place in these prayers?

"For God is not unrighteous to forget your work and labor of love which ye have shewed towards his name, in that ye have ministered to the saints, and do minister." Heb. 6:10.

During the year from April 1, 1919, to March 31, 1920, 13 ministers and 6 widows have been called to their eternal

reward. Many others, greatly advanced in age, are reported as daily growing weaker. In the evening time of life, without strength to serve, without means to secure the comforts, and in many cases, the *necessaries* of life, they wait a little while the summons of the Master. What we do for these must be done quickly?

"And we believe Thy word,

Though dim our faith may be;
Whate'er for Thine we do, O Lord,
We do it unto Thee."

—Bishop W. W. How.

MINISTERIAL SALARY INCREASES.

THE Ruling Elders' Association of Chester (Pa.) Presbytery, probably the oldest organization of its kind in the Church, celebrated its twenty-fifth anniversary in the Bryn Mawr Church on November 21st. The all-day session was attended by nearly one hundred and fifty elders, and was opened by the singing of the doxology, "in grateful recognition," as the president, Harry Pringle Ford, very appropriately said, "of the twenty-five years of splendid service which the Association has been permitted to render; and as an expression of heartfelt gratitude to God for the peace which is dawning for the world."

One of the most helpful discussions of the day was on the subject of "Ministerial Salary Increases," led by Elder John Welsh Dulles, in which he convincingly showed that the average minister is not being paid

in accordance with his necessities and fine service. The following resolution was very heartily and unanimously adopted: "This Association recommends that the sessions of the several churches of this Presbytery at once take up the question of pastors' salaries, with the view of making them commensurate with the dignity and importance of their high calling and with the demands arising from the present abnormal cost of the necessities of life. That the Presbytery be requested to appoint a special committee of elders, whose duty it shall be to make this resolution operative."

John H. Cole, of Coatesville, has prepared a valuable history of the Association, a copy of which may be had by applying to him. It contains much information which would prove helpful to elders of other Presbyteries in the organization of similar work.



Missionaries of the Presbyterian Church, U. S.

A-FRICA-CONGO MISSION AFRICA.

[52]

Bulape, 1915.

Rev. and Mrs. H. M. Washburn.
Rev. and Mrs. C. T. Wharton.
Miss Elda M. Fair.

Luebo, 1891.

Rev. and *Mrs. Motte Martin.
*Dr. and Mrs. L. J. Coppedge.
*Miss Maria Fearing (c).
Rev. and Mrs. T. C. Vinson.
Rev. and Mrs. S. H. Wilds.
Dr. and Mrs. T. Th. Stixrud.
Rev. and Mrs. A. C. McKinnon.
Mr. and Mrs. T. J. Daumery.
Rev. and Mrs. W. F. McElroy.
Mr. and Mrs. C. R. Stegall.
Miss Mary E. Kirkland.
Rev. and Mrs. J. H. Longenecker.
Rev. and Mrs. R. F. Cleveland.
Rev. and Mrs. A. L. Edmiston (c).
Rev. and Mrs. A. Hoyt Miller.

Mutoto, 1912.

Rev. A. A. Rochester (c).
*Rev. and Mrs. Plumer Smith.
Dr. and Mrs. Roht. R. King.
Rev. and Mrs. C. L. Crane.
*Mrs. S. N. Edhegard.
†*Rev. S. N. Edhegard.
Rev. and Mrs. J. W. Allen.
Miss Ruby Rogers.

Lusambo, 1913.

*Rev. and Mrs. R. D. Bedinger.
*Mr. B. M. Schlotter.

Bibangu, 1918.

Rev. and Mrs. Geo. T. McKee.
*Dr. and Mrs. E. R. Kellersberger.
*Mr. W. L. Hillhouse.

E. BRAZIL MISSION.

[14]

Lavras, 1893.

Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Mr. and Mrs. C. C. Knight.
*Mr. and Mrs. B. H. Hunnicutt.
†Rev. A. S. Maxwell.
Miss Genevieve Marchant.
Miss Ora M. Glenn.
Rev. and Mrs. J. M. Sydenstricker.

Plumhy, 1896.

*Mrs. Kate B. Cowan.

Bom Successo.

Miss Ruth See.
Mrs. D. G. Armstrong.

W. BRAZIL MISSION.

[10]

Ytu, 1909.

Rev. and Mrs. Gaston Boyle.
*Rev. Marion S. Hnske.

Campinas, 1869.

Mrs. J. R. Smith.
Rev. and Mrs. Jas. P. Smith.

Itapetininga, 1912.

Descaivado, 1908.

Rev. and Mrs. Alva Hardie.

Sao Sebastiao do Paraiso, 1917.

*Rev. and Mrs. R. D. Daffin.

N. BRAZIL MISSION.

[18]

Garanhuns, 1895.

*Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.
Miss Eliza M. Reed.

Pernambuco, 1873.

Miss Margaret Douglas.
Miss Edmonia R. Martin.
Miss Leora James (Natal).
*Miss R. Caroline Kilgore.
Rev. and Mrs. Geo. W. Taylor, Jr.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
Rev. and Mrs. F. F. Baker.

*Rev Pa'ahyba, 1917.

Rev. and Mrs. W. C. Porter.

Canhotinho.

*Mrs. G. W. Butler.

MID CHINA MISSION

[75]

Hangchow, 1867.

Mrs. J. L. Stuart, Sr. (Peking).
Miss E. B. French.
Miss Emma Boardman.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
*Rev. and Mrs. R. J. McMullen.
*Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain.
Miss Nettie McMullen.
Miss Sophie P. Graham.
Miss Frances Stribling.
Mr. and Mrs. Andrew Allison.

Shanghai.

Rev. and Mrs. S. I. Woodbridge.
Rev. and Mrs. C. N. Caldwell.
Miss Mildred Watkins.

Kashing, 1895.

Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable (Kuling).
Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
*Miss Irene Hawkins.
Miss Elizabeth Corriher.
Miss Sade A. Nesbit.
Dr. and Mrs. F. R. Crawford.
Rev. and Mrs. M. A. Hopkins (Chin-
kiang).

Rev. and Mrs. J. Y. McGinnis.

Miss R. Elinore Lynch.

Kiangyin, 1895.

Rev. and Mrs. L. I. Moffett.
Rev. and Mrs. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
*Miss Rida Jouroldman.
Mrs. Anna McG. Sykes.
Miss Carrie L. Moffett.
Miss Venie J. Lee, M. D.
Rev. and Mrs. R. Clyde Douglas.

Nanking.

Rev. and Mrs. J. L. Stuart (Peking).
Dr. and Mrs. A. C. Hutcheson.
Dr. and Mrs. R. T. Shields (Tsin-
anfu).
*Rev. and Mrs. P. F. Price.
Rev. and Mrs. D. W. Richardson.
Miss Florence Nickles.

Soochow, 1872.

*Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
*Mrs. R. A. Haden.
Miss Irene McCain.
Dr. and Mrs. M. P. Young.
Rev. and Mrs. Henry L. Reaves.
Rev. and Mrs. H. Maxey Smith.
Miss Mabel C. Currie.

N. KIANGSU MISSION

[78]

Chinkiang, 1883

Rev. and Mrs. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. J. C. Crenshaw.
*Mr. and Mrs. S. C. Farrior.

Taichow, 1908.

*Rev. and Mrs. T. L. Harnsberger.
Dr. and Mrs. Roht. B. Price.
*Rev. Chas. Ghiselin, Jr.
Rev. and Mrs. C. F. Hancock.

Hsuehoufu, 1897.

Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFayden.
Rev. Geo. P. Stevens (Tenghsien).
Rev. and Mrs. F. A. Brown.
*Rev. and Mrs. O. V. Armstrong.
Rev. and Mrs. Lewis H. Lancaster.
Miss Isabel Grier.
Miss Lois Young.

Hwalanfu, 1904.

Rev. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.
*Miss Lily Woods.
Rev. and Mrs. Jas. N. Montgomery

Yencheng, 1909.

Rev. and Mrs. H. W. White.
Dr. and Mrs. J. W. Hewett.
Rev. C. H. Smith.

Sutsien, 1893.

Dr. and Mrs. J. W. Bradley
*Rev. B. C. Patterson.
*Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. C. McLaughlin
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada I. McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.

Tsing-kiang-pu, 1897.

Rev. and Mrs. J. R. Graham.
Dr. and Mrs. James B. Woods.
Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Dr. and Mrs. L. Nelson Bell.
Rev. and Mrs. H. Kerr Taylor
Rev. and Mrs. J. E. Wayland
Miss Mary Bissett.
Rev. and Mrs. Edw. S. Currie. [?]

Tonghai, 1908.

*Rev. and Mrs. J. W. Vinson.
*L. S. Morgan, M. D.
*Mrs. L. S. Morgan, M. D.
Rev. and Mrs. Thos. B. Grafton
Mrs. A. D. Rice.

CUBA MISSION

[6]

Cardenas, 1899.

*Miss M. E. Craig.
Rev. and Mrs. R. I. Wharron
Miss Margaret M. Davis.
Rev. S. B. M. Ghiscar (Associat
Worker).

Calbarien, 1891.

Miss Mary I. Alexander.
†Miss Janie Evans Patterson.
†Rev. H. B. Somellian.

Placetas, 1909

None.

Camajuani, 1910.

Miss Edith McC. Houston.
†Rev. and Mrs. Ezequiel D. Torres

Sagua, 1914.

JAPAN MISSION

[10]

Kobe, 1890.

Rev. and Mrs. S. P. Fulton
Rev. and Mrs. H. W. Myers.
Rev. and *Mrs. W. McS. Buchanan

Kochi, 1885.

Rev. and Mrs. W. B. McIlwaine.
Miss Annie H. Dowd.
Rev. and Mrs. W. A. McIlwaine
(Tokyo).

Nagoya, 1867.

Miss Lela G. Kirtland.
*Rev. and Mrs. R. E. McAlpine.
Rev. and Mrs. L. C. McC. Smythe
Miss Sarah G. Hansell
Miss Bessie M. Blakeney (Tokyo).

Gifu.

*Rev. and Mrs. W. C. Buchanan
*Miss Elizabeth O. Buchanan.

Susaki, 1898.

Rev. and Mrs. J. W. Moore.
Rev. and Mrs. J. H. Brady.

Takamatsu, 1898.

Rev. and Mrs. S. M. Erickson.
Miss M. J. Atkinson.
Rev. and Mrs. H. H. Munroe

Marugame, 1917.
Rev. and Mrs. J. Woodrow Hassell.
Rev. and Mrs. I. S. McElroy, Jr.
Tokushima, 1889.
*Rev. and Mrs. C. A. Logan.
Miss Lillian W. Curd.
*Rev. and Mrs. H. C. Ostrom.
Rev. and Mrs. A. P. Hassell.
Miss Estelle Lumpkin.

Toyohashi, 1902.
Rev. and Mrs. C. K. Cummings.
Okazaki, 1912.

*Miss Florence Patton.
*Miss Annie V. Patton.
Rev. and Mrs. C. Darby Fulton.

CHOSEN MISSION.

Chunju, 1896.

Rev. and Mrs. J. B. Tate.
Miss Mattie S. Tate.
Rev. and Mrs. L. O. McCutchen.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanna A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. E. Kestler.
Miss Lillian Austin.
*Mr. and Mrs. F. M. Eversole.
Miss Sadie Buckland.

Kunsan, 1896.

Rev. and Mrs. Wm. F. Bull.
Miss Julia Dysart.

Dr. and Mrs. J. B. Patterson.
*Rev. John McEachern.
*Mr. Wm. A. Linton.
Miss Lavalette Dupuy.
Rev. and Mrs. W. B. Harrison.
Miss Lillie O. Lathrop.
Miss Willie B. Greene.
Rev. and Mrs. Joseph Hopper.

Kwangju, 1898.

*Rev. Eugene Bell.
*Rev. S. K. Dodson.
*Miss Mary Dodson.
*Mrs. C. C. Owen.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.
Miss Esther B. Matthews.
Miss Elizabeth Walker.
Miss Elise J. Shepping (Itinerating).

Mokpo, 1898.

Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
Rev. J. S. Nisbet.
Miss Ada McMurphy.
*Dr. and Mrs. R. S. Leadingham.
Rev. and Mrs. L. T. Newland.
*Mr. and Mrs. Wm. P. Parker (Pyeng-Yang).
*Mrs. P. S. Crane.
Rev. D. Jas. Cumming.

Soonchun, 1913.

*Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Coit.
Miss Meta L. Biggar.
Miss Anna L. Greer.
Rev. and Mrs. J. C. Crane.
Dr. and Mrs. J. McL. Rogers.

MEXICO MISSION

Zitacuaro, 1919.

Rev. and Mrs. H. L. Ross.
Morelia, 1919.
Rev. and Mrs. Jas. O. Shelby.

Toluca, 1919.

Rev. and Mrs. W. A. Ross.
San Angel.

Miss Alice J. McClelland.

Laredo, Texas.

Miss E. V. Lee.

Austin, Texas.

Miss Anne E. Dysart.

Coyoacan.

Prof. and Mrs. R. C. Morrow.
Missions, 10.
Occupied Stations, 53.
Missionaries, 377.
Associate Workers, 11.

*On furlough, or in United States
Dates opposite names of stations indicates year stations were opened.

†Associate workers.
For postoffice address, etc., see page below.

POSTAL RATES.

Letters addressed to Africa, Brazil, China (with one exception, as given herewith), Japan and Chosen require 5 cents for the first ounce, or fraction of an ounce, and 3 cents for each additional ounce, or fraction of an ounce. (Shanghai, China, only requires 2 cents for the first ounce or fraction of an ounce.)

Letters addressed to England, Cuba or Mexico are subject to the same postage rates and conditions which would apply to them if they were addressed for delivery in the United States.

Postal cards, 2 cents each for single and 4 cents each for double cards.

Commercial papers, 5 cents each for the first 10 ounces or less, and 1 cent for each additional 2 ounces or fraction of 2 ounces.

Registration fee, in addition to postage, 10 cents.

For mailing Parcel Post packages consult local postmaster.

STATIONS, POST OFFICE ADDRESSES.

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